

6
A
DISCOVRSE
ABOUT THE
STATE OF TRVE
HAPPINESSE:

£. 5. 43

DELIVERED IN CERTAINE SER-
mons in Oxford, and at *Pauls Crosse*.

BY ROBERT BOLTON, BACHELOVR IN DI-
uinity, and Minister of Gods Word at Broughton in
North-hampton Shire.

The third Edition, much enlarged.

2. CORINTH. 13. 5.

*Prone your selues whether ye are in the faith : examine your
selues : know yee not your owne selues, how that Iesus Christ is
in you, except ye be reprobates.*



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are to be sold at his shop, at the great North-gate of
Pauls Church. 1614.



TO THE RIGHT
WORSHIPFULL, HIS

VERY GOOD PATRONE, SIR AV-

GUSTIN NICHOLS, Knight, Serieant at the

Law; *the glorious comforts of Grace here,*

*and the blessednesse of immortalitie
hereafter.*



IR, I hauing beene often
and much solicited with
varietie and iteration of
strong importunitie, to
publiih and let passe into
the eye of this censorious
world, these, the very first fruites and essaies
of mine imployment and businesse in the
Ministerie; did apprehend and embrace
this season with better contentment, and
with more cheerefulnes addresse and com-
pose my selfe thereunto; because I did see op-
portunitie offered thereby, to let appeare

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abroad my thankfull acknowledgement of your respectfull and more then ordinary fauour vnto me ; and a publike testimony of your worthy and exemplary integritie, in discharging your hands, and faithfully disposing that portion of the Church his patrimony committed to your trust and conscience. An affaire (though in these desperately sinfull times, fearefully and accursedly abused) of high and waightie consequence, and of great power ; as it shall be discharged with conscience, or corruption ; either further to ruine our Church, and bring it to more miserie and desolation, or to repaire and aduance it to better state and more happinesse. For mine owne particular, it hath so pleased God to guide your heart in this business, and to blesse me with his prouidence, that wheras too many Patrones now adaies, either by detaining sacrilegiousslie Gods portion, against all grounds of equitie both diuine & humane; or by furnishing Churchliuings simoniacally and corruptly, doe certainly pull vpon their own heads, soules and bodies, goods and posterity, an heauie and
horrible

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horrible * curse, and shal thereby make their
account to be without fauor at the last day:
and whereas many worthie men, after they
haue wearied and wasted their bodies and
minde, their spirits and patrimonie in stu-
die, and worne out their hopes with long
and tedious expectation, pursuit and de-
pendance; come at length with much adoe,
to no great matters, and when all is done, it
is well if they escape all galling and gash of
conscience, such is the strange iniquitie of
the times? yet I say, so worthily haue you
dealt with me, & so vprightly in the Church
his cause, that vpon your owne first motion
you sent vnto me to accept the place I now
enjoy from you, and offered me a faire, a
free and comfortable passage to the exer-
cise of my Ministerie abroad: which next
vnto the saluation of mine own soule, I hold
most deare and pretious; when I neither
sought after, nor thought vpon preferment.
This your rare and singular bountie, did at
the very first affect me with a secret sense of
an extraordinary obligation, for all inward
affectionatnes, and with a desire of repre-
senting

* Will a man
spoil his gods?
yet haue ye spoil-
ed me. But ye
say, wherein
haue we spoiled
thee? In tithes
and offerings.
Ye are cursed
with a curse:
for ye haue spoil-
ed me, euen this
whole nation.
Malach. 3. 8. 9.

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senting it in some visible forme of outward
testification. But when I did after further
consider, first how that Sacriledge and Si-
mony, that damned couple of crying sins,
like two rauenous Harpies, and the two in-
satiable daughters of the Horsleece, had
seazd euen vpon the Heart of our Church,
ready to rent and teare in peeces her verie
heart-strings, and to sucke out the inmost
blood and last life of our dearest Mother:
when I looked aboue me in this famous V-
niuersitie where I haue liued, and saw many
reuerend and learned men, full of the light
of diuine truth, and of the water of life, able
gloriously and comfortablie to illighten
many darke places and drie soules in this
land, ready to expire and powre out their
soules in the bosome of this their famous
Nurce; not brought vp by her to die at her
breasts, but if they might haue honest and
lawfull passage, ready and addrest to en-
large Christs kingdome abroad, and to op-
pose with all their power, against the bloo-
dy torrent of Popery and rage of Anti-
christ: lastly, when I weighed with my selfe
mine

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mine owne naturall declination and resolved vnfitnes, to make a noise and stirre in the world for preferment: I did finde that as these considerations did before giue small hope of changing my station; so now they were of power yet further to double the impression of your worthy and extraordinary goodnesse vnto mee, and freshly to renew the thankfull deuotions and apprehensions of mine heart. Out of which hath sprung in me a thirsting earnestnes and contention of spirit, to returne vnto you, for these temporall fauours, so farre as the nature of that high Ministeriall function, wherein I stand, shall guide me, and the power of my poore abilitie can reach; the Blessings of Heauen, and comforts of a better world. To which end, I here present vnto you this Treatise, which I haue intended to be, so farre as my gracious God hath giuen me vnderstanding in the point, as it were a looking-Glasse or Touchstone, to whomsoever it shall please to take thorow notice thereof, for the discerning and trying, in some good measure, whether hee
already

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already bee of the number of those fewe which truly liue the life of God, and vnder the Scepter of his Sonne; or lie as yet enthralled in the inuisible chaines of damnation and death, and vnder the large and powerfull raigne of Satan. For I am perswaded, that in this glorious noontide of the Gospell many thousands deceiue not only the world, and others, but euen themselues and their owne soules, about their spirituall state: thinking, if they finde in themselves a freedome from grosse and notorious finnes, fairenes of conditions, ciuill honesty, a formall profession of Christianitie, outward performances of religious seruices, that then their case is good enough for heauen; though there bee wanting the sauing power of inward sanctification, and the truth of a sound conuersion; though they bee strangers to the great mysterie of Godlinesse, and disacquainted with a conscionable and constant course of Holinesse in their liues and actions. But we must conceiue, that ouer and besides these degrees of goodnesse, with which millions of men

content

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content and deceiue themselves; yea, and quite beyond, and vtterly without the compasse of all worldly glory, all visible pompe, the most admired greatnesse and sufficiency vpon earth, for which a great part of the world exchange the euerlasting happinesse of their soules; there is a paradise of Christian comforts, a Royall Peculiar, a victorious Simplicity, a neglected Innocency, a marueilous Light, an inuisible Kingdome, an Heauen vpon Earth; which I call the state of Grace; and labour in the ensuing Discourse to difference from all perfections and sufficiencies attaineable in the state of vnregeneration. I meddle not purposely with the notorious sinner: for me thinkes in these daies of light, there should none so wilfully and deeply inwrap himselfe in darknes; but that in his cold blood, and more sober consideration, will acknowledge and confesse, that the state of notorious sinfulness, is the state of wretchednes and of death. And that there is no hope for the Drunkard, the Swearer, the Lier, the Vsurer, the vncleane person, the Sabbath-breaker, the Sa-

B

crilegious,

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crilegious, Simoniacall, and sinners of such infamous ranke, but a tearefull looking for of iudgement, and, without repentance and forsaking their sinnes, an eternall separation both from all possibility of grace and sound comfort in this life, and from the fruition of the ioyes and blessednes of heauen hereafter. I therefore endeavour and desire to come neerer and closer to mens consciences, and to tell them, that out of a conceit of their morall honesty, and outward religiousnes, they may perswade themselves that they are rich and encreased in spirituall store, and haue need of no more for the attainment of heauen; when in deed and truth, as concerning the power of sauing grace, and sincere exercise of religion, they are wretched, and miserable, and poore, and blind and naked. In these luke-warme times, many there are, who with the fruites of a temporary faith, and some light of the generall graces of the Spirit, make a faire show, and win good reputation for their spirituall state, both with their owne hearts, and with the world abroad, when to the cie of heauenly wisdom,
and

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and in truth, they are but only Blazing-stars, and earthly minded, not fixed in the same firmament with the Sunne of righteousness, nor of an heauenly stampe. And if they rise not higher in their affections and conuersation from earth and earthly vanities, when their rootlesse graces shall be withered and wasted away, their fall will bee sudden and fearfull; and their former vanishing flashes of vaine hope for future happinesse, will be turned into horror and extremest miseries of despaire. Most behooffull then is it for euery man, in time, to search and examine himselfe whether Christ Iesus be in him or no. And it is one of the worthiest and noblest imployment of the soule, to reflect vpon it selfe, and with an vndazeled and vndissembling eye thorowly to trie and descric cleerely it owne state, whether it be already washed with the blood of Christ, and enliued with a supernaturall vigour and life of grace; or yet lie polluted in it owne blood, and vnder the power of the first death. I wonder how any man can bee at rest and quiet, vntill he be assured and secur'd in this

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point, sith vpon it depends his eneralasting estate in another world. Nay, sith euen in this world, euery vnregenerate man, let him bee otherwise neuer so great, or adored aboue others, neuer so absolute in all other excellencies and perfections whatsoeuer; yet being out of the state of grace, is a verie limbe of Satan, a child of darknesse, and one of the familie of Hell. The wrath and vengeance of God, all the fury of the kingdome of darknesse, the rage of all the creatures, though hee little thinke vpon it, are every houre ready and addrest to seize vpon him, as a traitor and rebell to the highest Maiestie, and to dragge him downe into the bottom of Hell. Whereas the state of true Christians, and Gods faithfull ones, is most comfortable and glorious euen in this life in this vale of teares, and in these Tabernacles of clay. For their comforts are not fading and earthly, springing out of the sinfull pleasures and transitory glory of the world; not fastned vnto honors, greatnes and possessions, to the increase of Corne, and Wine, and Oyle: but they are of a right noble and
heauenly

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heauenly temper, framed and emplanted in the sanctified soule by the spirit of all comfort, and therefore euerlasting and vnconquerable, able to keepe a man in heart and resolution against the malice and cruelties of all aduersaries, of all creatures. They only are truly and soundly perswaded by the sweet and secret testimony of the spirit, and by the euidence and experience of their own holy life, that after the approching and much longed for period of a few and euill daies, they shall raigne with God almighty, the holy Angels and glorified Saints, in vnutterable & endlesse pleasures for euer and euer: and therfore easily and resolutely with much indignation & contempt, ouer-looke and throw out of their hearts, all worldlie thoughtfulness, all excesssiue desires of earth and earthly vanities, all restlesse aspirations after transitory honors, the noble miseries of this wretched life. They alone haue fastned the eye of their mindes, illightned from aboue with sauing faith, vpon the vnualuable pretiousnes and lasting beauty of their immortall crownes in heauen, and therefore

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all the glittering and golden representations, with which the flattering world hath formerly deceiued and dazled their eyes, appeare to be nothing but darknes and desolations. Their glory indeed heere vpon earth doth not consist in outward pompe and state, it doth not shine to carnall eyes, it is vndiscernable to the sharpest sight of worldly wisdom and policy: but inwardly and with spirituall fairenes, their diuine graces make them so truly honorable and louely, that somewhere in Scripture they are called *the glory* of God, and are as deare vnto him as the pretious ball and apple of his owne eye. They are in so high esteeme and account with Angels, that those excellent creatures with much ioy & alacrity become their Guardians, and seruiceable vnto them with extraordinary care and tendernes. All the creatures groane, and desire to bee deliuered into their glorious liberty; and in the meane time, with a secret and insensible reuerence, they adore the sacred character of diuinity that is stampt vpon them. All the Saints acknowledge them to bee more excellent

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cellent then their neighbours, of the household of God and heires of heauen. Nay, the wicked themselves, many times, are confounded and stand amazed at the height of spirit and resolution that possesseth their hearts, and at the sober & vndanted maiesty that shines in their faces. This, and a thousand times more then this, is the blisfull state of Gods children euen in this life. Howsoeuer they be neglected and trampled vpon by the world and wicked men; yet in the iudgement of God himselfe, the blessed spirits, and all men of true worth indeed, they are the only Angels vpon earth, and the royall citizens of this kingdome of Grace. The prosecution of this point would bee comfortable, but so I should be more tedious. No more but this therefore at this time: Certaine it is, if a man were crowned with the royall state and imperiall command of all the kingdomes vpon earth; if his heart were enlarged to the vtmost of all created capacity, & filled with all the exquisite and vnmixed pleasures that the reach of mortalitie and most ambitious curiositie could possibly

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possibly devise, and might without interruption and distaste enjoy them the length of the worlds duration; they were all nothing to the enjoyment of the pretious and peereles comforts of the state of Grace, but euen for an houre. I speake the truth, I vse no Hyperbole, the Spirit of all comfort, and consciences of all true Christians bearing me witnesse. Good Sir, let me humbly entreate you with a proportionable zeale and feruency, to encline and enlarge your affections to the pursuit and practise of so excellent and glorious an happinesse. Which that you may doe, I will continuallic prostrate and powre out my soule in prayer, before the throne of Grace and mercie:

And rest,

Your Worships to be
commanded euer in
the Lord Iesus,

Robert Bolton.



AN ADVERTISEMENT TO THE READER.



Christian: This Discourse which now stands so close together, was deliuered in fine generall Sermons, but all to a most iudicious and intelligent audito-rie; therefore there is a continuance of matter, coherence, and stile. I must entreat thee, out of thine ingenuous discretion, to distinguish the places where they were preacht, as thou shalt finde the direction of my speech, and some particular applications more naturally and necessarily with indiuiduall reference appropriated thereunto. The reasons why I spent the most of my meditations, and sticke so long in descrying and decyphering the state of formall hypocrisie (for therein I haue trod a something uncouth and vnusnall path) are these:

First, I considered that in this full light of the Gospel, a great number of men applaud and content themselves with a superficial glistring of a formall profession, outward conformitie to the Ministrie of the word, and some false flashes of an vnfound perswasion that they are in the ready and right way to heauen; when as indeed it hath not inwardly illightned their understandings with saving knowledge, heated their affections with true zeale, subdued their sinfull thoughts, and noisome lusts with the power of grace, nor softened and sanctified their hearts to yeeld a cheerfull, sincere, and vniuersall obedience therunto: And so after a few miserable daies spent in a prosperous securitie, they fall into the iawes of hell before they mistrust any such matter; and the pit of destruction shuts her mouth vpon
C them.

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them, before they know and acknowledge, their broken and banrout state in spirituall things; I therefore desire and endeavour to awake them out of their golden dreame of imaginarie future happinesse; that with open eyes they may see their present spirituall pouertie, and so betimes prevent the anger to come. I hope in the Lord, and wish heartily, that by a dispassionate and thorow persuall of this Treatise, they may take some scantling of their owne estate with God; and entering a serious and impartiall search and examination of their consciences, discover and reveale themselves unto themselves; and so if they belong unto the everlasting covenant of grace, step forward into the state of grace, the paradise of true Christianitie, and practise of holinesse; that their deare and precious soules may be saved in the day of the Lord Iesus.

2 Secondly, I did conceive that there is a threefold-cord, three maine and capitall causes, that violently hate downe upon vs from heauen many both corporall and spirituall plagues, & bind them fast to the bowels, and principall parts of this kingdome, and do daily more and more ripen the iust wrath of God for the pouring out of his last vengeance upon this sinfull nation. They are these: 1. The overflowing torrent and unbridled rage of many crying finnes, fearefull abominations, and desperate prophanenes. 2. A sensible declination from their first loue, and decay of zeale, euen in Christians. 3. A l-ke- armenes and want of thoroughnes and sinceritie in formall professors.

As for the first: By our horrible sins & hatefull ingratitude for mercies without measure, and miraculous deliuerances, we grow so heavy upon the Lord, that we presse him, & the bowels of his tenderest compassions, as a cart is pressed that is full of sheaves; so that it is impossible, but that shortly, without great humiliation and generall repentance, we should wrest out of his hands the vials of his last wrath, and force him to come against vs with the beesome of utter desolation. It is to bee feared (so grievous and endlesse is the impietie and impenitencie of this land) that his forbearance in the meane time, is not for any hope he hath of vs (for what good hath a durable and extraordinary plague done upon vs?) but only by reason of the cruell
and

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and implacable insolencie of our enemies; because he is loth to make vs a prey to the Wolves of Rome, and matter of triumph to such a mercilesse and murderous generation. Who knows but that the Match had reached vnto the Powder, had not the Lord out of the bottomlesse depth of his unlimited mercies laid hold vpon his owne argument. Deut. 32. 26. 27. I haue said, I would scatter the abroad, I would make their remembrance to cease from amongst men, saue that I feared the fury of the enemy, lest their aduersaries should wax proud. Lest his and our aduersaries, those breathing diuels the Gunpowder Papists, should too proudly and barbarously haue insulted in the ruines of his people, and the banishment of his glorious Gospell. The Lord giue vs vnderstanding hearts to consider these things in time, lest he come vpon vs with his wrath, neuer more to be appeased, and teare vs in peeces when there is none to helpe. May any man driue away an hungrie Lion in the wood? Or quench the fire in stubble, when it hath once begun to burne? may one turne againe the arrow that is shot of a strong archer? If the Lord once whet his glittering sword, and his hand take hold on iudgement, with purpose to roote out a sinfull and rebellious nation; there is no power or policie, no multitude of men, or magnificence of State, no armour of the mightie, or arme of flesh, shall euer be able to giue any succour, reliefe, or deliuerance.

Concerning the second: Certaine it is, that our blessings of peace, and strengih of State, breed by accident much abatement of forwardnes, and zeale in godlines. secret induration, & coldnes euen in many true professors, carelesnesse in obseruing their waies, wearinesse and vncheerefulnesse in doing good, and performing holy duties, vnpreparednesse in comming to diuine seruices, religious exercises, and the Lords Table, sleighnesse and unprofitablenes in prayer, meditation, Christian conference and daily examination of their consciences, neglect of opportunitie in winning their breithren vnto the feare of God, and of working vpon, and preuailling with their kindred, acquaintance familiars and families. Thus wickedly and vnthankefully turne wee the mercies of God into occasion of sinne, and suffer our

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temporall happinesse to wast & consume our spirituall blessings. And the more wee are secured in our outward state, the more heartlesse wee are in the service of God, and the affaires of the life to come. But let vs looke unto it: for as the louder and crying sinnes of this land are the great and strong carropes; so undoubtedly, these as lesser cords haue their part and some power in drawing vpon vs heauie iudgements, and in preparing further vengeance, except wee amend, and returne to our first loue. Would to God that we would keepe fresh in our minds but this one consideration: That the same God, which against the expectation both of heauen and earth, of Rome and hell, of diuels and Papiſts, turned our feares and amazements at the death of that glorious Saint, the late Queene, into safetie, and a sure foundation, by the most happie succession of our gracious Soueraigne, and his royall seed; can out of his iust iudgement for our vnthankfulness and securitie, in the very turning of an hand and closing of an eye, dash all our hopes, and shut vp the whole Body of this flourishing kingdome in the pit of irreconcilable destruction. It had beene done, had Faux fired the powder: and who knowes what those base and bloodie heads are euen now hammering in the same kind? Besides these two now mentioned, there is another capitall cause of Gods heauie displeasure; which though it make no great noise, nor be much taken notice of vpon earth, yet it is much lothed of God almighty, and cries loud in heauen for vengeance vpon vs: It is a lukewarmnes, and vnzealousnes, a cold and carelesse mediocritie in spirituall matters, and as it were, a neutralitie betwixt notorious sinfulness and saving sinceritie. When men perhaps with diligence, willingnes and forwardnes submit themselves to the hearing of the word; but subordinate the power and practise thereof to their ease, honours and worldly contentments: When they will needs hold an outward correspondence with the world, and yet inwardly maintaine and nourish hope of saluation in themselves: When they straine their wits, and strine to partake both of the comfortable fauour of God, and corrupt fashions of the times, both of the pleasures of their sweete sinne, and the sweetness of the true peace of conscience, which are as incurrent as

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two parallel lines, and as incompatible as light and darknesse. These men though in the worlds opinion, they be of ciuill honest carriage, of moderate spirits, and of a staied temper in religion; and in their owne conceits, rich and enriched, and want nothing, yet indeed they are meere staruelings, and starie beggers in respect of the true riches, and lasting treasures of sauing grace, and in the very case of those (except in the meane time they buy of him gold garments, and oyle) which shall neuer see Christ Iesus in his Kingdome to their comfort: for Amen, the faithfull and true witnesse hath vowed it, that he will spue such out of his mouth; and wishes much rather that they were key-cold, then such formall Christians: His speech imports thus much: I had rather you were Pagans and Insidels, then professors without zeale. Now my chiefe and speciall aime is, with all humble submission to better iudgements, and the censure of the Prophets, to lay open the state of these men, because besides their fearefull deceiuing their owne soules, and particular certaine damnation if they so continue, they mightily incense the Lords wrath against this land, with an insensible and vnacknowledged prouocation, and mainly hazard the continuance of his glorious Gospell amongst vs. It is commonly conceined indeed, both of themselves, and of the world; that if they be morally honest, and outwardly conformable to the ministerie of the word; so that they be hurtlesse, and innocent in respect of humane iustice; that they are also, I know not how, harmelesse and guiltlesse before the Tribunall of God. But the Euangelist telleth vs, That that which is highly esteemed among men, is abomination in the sight of God: And God himselfe by Isaiah, That his thoughts are not our thoughts; neither are his waies our waies. For certainly the state of lukewarmnesse, and formalitie in religion, howsoeuer it may be full of worldlie applause and happinesse, and beare away the bell vpon earth; yet it is as burthensome and hatefull vnto God, as lukewarme water, or the most lothsome potion to the nicest stomacke: And doth with a more naturall importunity then other sinnes, knock at the gates of diuine iustice, for the remoueall of our candle-sticke, and the glorie of his Gospell from amongst vs. All kinds

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of sinnes according to their nature, measure and ripenesse have proportionally a part and hand in drawing downe all manner of plagues vpon the sonnes of men: but this hath a peculiar and predominant power, in hastening that particular and greatest of all iudgements, the famine of the word. For God cannot endure without speciall indignation, that his word, which is his power vnto saluation, should receiue such limitation and prescription from mens wisdom, that it should worke no further vpon them, nor beget more change and holinesse, then may consist with the enioyment of their worldly contentments, reputation, and the pleasures of their beloued sinne. He cannot abide that men discontented with the straitnes of the gate of grace, and impatient of a strict course of godlinesse, should labour to finde out, and follow another way to heauen, then that which is sanctified by his word, and which hath and must be troden by all those that will ener see the Lord. Knowledge and profession of Gods truth, without sanctification and zeale, are but meanes in the meane time to put out the glorie of Israel, and will hereafter but encrease the number of stripes, and adde waight vnto endlesse torment. In the name of God therefore let all lukewarme and formall Christians be contented to take notice of their state; and before the Sunne go downe ouer the Prophets, suffer their hearts to be thorowly beated with true zeale; and besides their outward reformation, and generall lightnings of the Spirit, to entertaine that speciall sauing and sanctifying grace, which onely can saue their soules, and prepare them for the glorie that is to be reuealed: Lest now at length (for hee hath borne with vs miraculously) our iust God cause our Sun to goe downe at noone, and darknesse to surprize vs in the cleere day: Lest hee roote vs out of this good land, as a fruitlesse nation, turne vs out of our houses of peace, as the unworshippfull, and vnthankesfullest people vnder heauen; and let out his vineyard to other husbandmen, which will deliuer him the fruites in their seasons. And the more secure and fearelesse we be (as we were neuer more) the more sudden and inenitable is like to be our surprizall and destruction. For as Gods mercies are then most magnified, when they relieue the extremest miserie,

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serie, and shine into the depth of discomfort and darknesse, when all other helps is utterly despaired of: so his iudgements are most glorious, when they strike at the height and top of pride and impenitencie, while they thinke themselves most sure, and with greatest confidence repose upon the arme of flesh, and policie of man.

The third reason and motiue why I insist so long in the point of formall hypocrisie was taken from the condition of mine auditors; who being of deepest understanding, are naturally aptest and strongest tempted, to mistake and undervalue the mysterie of godlinesse, and to deceiue their owne soules in the high point of saluation. For men of greatest noblenes and pregnancie of spirit, of most rich and vniuersal endowments of minde, without the power of grace and a sanctified humilitie (the fairest branch springing thence, and the true crowne of Christianitie) are readiest to make an Idoll of their great sufficiencie, with a disdainefull preiudice to passe by the simplicitie of the Saints, and out of a flattering conceit of their owne hearts, to thinke their spirituall state as good as the best, and most blessed from God, when as yet they haue no part in the first resurrection. For when they finde themselves farre aboue others in all other excellencies, and whatsoeuer remarkeable worth the world takes speciall notice of; they conceiue also that in a proportionable congruitie, (as indeed it should be) they are inferior to none, in those sacred apprehensions of heauen, and tale of eternall life. Upon this consideration, I was bold, out of a Christian ieaousie, to treat on this argument, being persuaded of their great wisdom and gracious humility to listen to any heauenly message, which might either discover or preuent spirituall danger.

Thine in Christ Iesus,

Robert Bolton.



A DISCOURSE ABOUT THE STATE OF TRUE HAP- PINESSE.

PSALM. I.

1. *Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull.*
2. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*



Here is no greater encouragement, or stronger motiue, to stirre a man to an eager, and earnest pursuite of the meanes, then to propose vnto him an end, wherein at length his heart may repose; as in a concurrence of all comforts and contentments. To which, there is no possibilitie of attainment, but by purenesse of heart, holinesse of life, constancie in course of sanctification; which only leade vnto the face, and presence of God, where, and with whom alone is the highest perfection of blisse, a riuer of infinite pleasures, the well of life, and endlesse rest of all created desires. For the capacitie of mans soule, cannot possibly bee filled with the sufficiencie of any creature: no not with a world of creatures; for they are all nothing to the worth of a mans soule; Christ himself hauing preferred it in valuation: *What shall it profit a man, though he*

D

should

Introduction

Matth. 16. 26. *Should win the whole world, if he lose his owne soule?* And therefore can neuer be free from motion and vexation: vntill it reach vnto, either in certaine hope, or actuall fruition, an obiect, infinite, as well in excellencie of nature, as duration of time. Blessed then was the wisdom of the disposer of these heauenly songs of *Dauid*; whether it was himselfe, or *Ezra*, or whomsoever, in that hee prefixed this excellent Psalm, as a preface to all the rest; wherein is proposed, and comprised a matchlesse happinesse, whereby the godly man, may euen in this life flourish *like a Palme tree*, and grow *like a Cedar in Lebanon*; refreshed continually with riuers of ioyes, and comforts, shed into his heart by the spirit of God; and may stand like mount Zion vnastounded and vnremoued, at that great and fearefull day, when the wicked shall call for the mountains to couer them, and wish they had neuer bin. What ingenuious mind would not be inflamed with zeale, to the prosecution of those meanes, which lead vnto an end as full of happinesse, as the Sunne is full of light, and the Sea of waters? What heart not possessed with an iron sinew, would not thirst, and long after sound, and vndissembled sincerity, euen as the Hart brayeth after the riuers of water, and as the drie ground gapeth for drops of raine? sith by it alone we purchase, and put on an vnconquerable resolution, issuing from an assurance of being in Christ, & from the cleerenes of a good conscience: wherby we may walke euen *as bold as Lions* thorow this valley of teares, amid the mercilesse vexations of prophane men; nay, wee may walke *upon the Lion and Aspe, the young Lion and the Dragon* wee may tread vnder feete; and hereafter be sure to bee satisfied with the fulnesse of ioy in the presence of God, and with pleasures at his right hand for euermore.

Prou. 18. 1.

Psalm. 91. 13.

Psalm 20. 1.

This happie man is here described vnto vs by many arguments.

- 1 First are laid downe his markes and properties, negatiue, and affirmatiue, in the two first verses.
- 2 Secondly, his happinesse is liuelily set out by a similitude, in the third verse.

Illustrated

Illustrated by an opposition of the miserie, and unhappie condition of the wicked, in the fourth and fifth verses.

3

Concluded with the causes of them both, to wit, of the happinesse of the godly, and vengeance vpon the wicked, in the last verse.

4

The negative properties in the first verse are three: *Hee doth not walke in the counsell of the wicked; He doth not stand in the way of sinners; He doth not sit in the seat of the scornful;* amplified with a threefold gradation in the persons, actions, and objects of the actions. The gradation in the persons, the *wicked, sinners, and scornfull*, implies all sorts of vngodly men. The gradation in the actions, *walke, stand, and sit*, all manner of commerce, and correspondence with them. The gradation in the objects the *counsell, way, and seate*, all kind of iniquitie; inward corruptions, or outward impieties. The whole verse laboureth with an emphaticall exaggeration, to set downe his blessed forbearance of sinne, and communicating with sinfull men.

Explication of p. 1.

p. 2.

The second verse containing his employment in piety, seemeth to answer in opposition, the three negatives, with three affirmatiues. His *delighting in the Law of the Lord*, is opposed to the *counsell of the wicked*. His *meditation, and exercise in the Law*, to the *way of sinners*. *Day and night*: there is his constancie, and habit, oppos'de to the seat of the scornfull.

Why then, let the prophane & flattering world say what it will; let sensuall, and vn-sanctified men iudge as they list. That man, and that man alone is truly, & euerlastingly happy: *That walketh not in the counsell of the wicked*; that is, that doth not delight in their vaine imaginations, sinfull affections, lustfull desires, speculatiue wantonnesse. In their proud and swelling thoughts; which conceiue mischiese, and bring forth a lie; chaffe, and bring forth stubble; the wind, & bring forth the whirlwind. That doth not partake with their impotent passions, vnhalloved policies; their exorbitant, and indire& projects, for their pleasures, honours, and profits. Whose soule desires not to come into y^e secret of their cru-

ell consultations, and malicious designements. In a word, whose heart hateth, and abominateth all venome of inward pollution, that hath either fountaine or seat in any power of the soule.

That standeth not in the way of sinners: That is, that breaketh not into open prophaneesse; that imitateth not their actions, and conuersation. Whose mouth is not full of bitterness and lying; whose lips are not infected with the poyson of Aspes; whose hands are not full of bribes, and falsehood; whose feet are not swift, to run after mischief, vanity, and lewd companions.

That sitteth not in the seate of the scornfull. That is, that confineth not himselfe to the chaire of iniquitie; that confirmeth not himselfe in his malice and hardnesse of heart; that doth not make a mocke of sinne, and iest with the sacred word of God; that doth not direct the poysonous arrowes of a spitefull tongue, euen at the apple of Gods owne eye, his dearest Saints and seruants. That, with the scorner, doth not dare the highest maiestie of the Almighty, to whet his glittering sword, and take hold on iudgement; to put on his habergeon of righteoutnesse, and the garments of vengeance for clothing: saying; as it is Isai. 5. 19. *Let him make speed: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere, and come, that we may know it.*

Thus farre his forbearance of sinfull actions. Now followes his practise in actions of piety.

But his delight is in the Law of the Lord: that is, the whole doctrine diuinely inspired is the very ioy of his hart, and delight of his soule. It is sweeter vnto him then hony, and the hony combe. It is more pretious vnto him then gold, yea then much fine gold. It is more worth vnto him, then heauen, and earth. And when the hart is once enkindled with loue, there the imagination imbraceth with dearest apprehension; the thoughts are impatient of any other obiect; all the powers of the soule are vnited in a strong endeauour for the attainment. The whole mind must needs be posselt with meditation,

A Discourse of true happinesse.

5

tion. If he delight in the Law of the Lord, hee must needs meditate therein. And this seruencie of the heart, cannot possibly be inclosed within the compasse of the breast: it will spread it selfe in speech and actions. As is plaine, Psalm. 37.30. *The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.* The reason followes. *For the Law of his God is in his heart.* And Psalm. 119.167. *My soule hath kept thy testimonies: for I loue them exceedingly.* And this loue, delight, meditation, and exercise in the Law of God, of this happy man, is not as a morning cloud, and as the morning dew, before the Sunne: but like the light of the Sun, that shineth more and more, vnto the perfect day. It is not for a start, for feare, vpon restraint, for reputation, for aduantage; or to couer the terrors of conscience, for a while, with a few flashes of deceiueable comforts, out of some misapplied promises in the word of God: but it is out of a free resolution, and with vndaunted constancie, *day and night.*

But giue me leaue, I beseech you, before I proceed to the explication of the rest; or deduction of Doctrines from these particulars: to propose vnto you this generall Doctrine, which hath his strength from the body of the Psalme, and the maine scope of the spirit of God.

There is in the booke of God proposed and offered vnto vs, an happinesse standing in opposition to all the vaine felicities, which ancient Philosophers deuised out of their deep speculations; or prophane men frame out of their corrupt affections: not consisting in pleasures, riches, honours, greatness; in ciuill honesty, formall hypocrisie; or the whole possibility of nature: but in supernaturall grace, and the blessed consequents.

The whole booke of *Ecclesiastes*, *Salomons* sacred retractions, is a large, & sound demonstration of this Doctrine. *Salomon* was sonne vnto the worthiest King, that euer swai- ed scepter vpon earth; and hee was predecessor in the royall line vnto the Sonne of God; and so matchlesse for nobility, if true happinesse had consisted therein. Hee was King of Ie- rusalem, the lady of the world, the perfection of beauty, and

Doctrina generalis.

*1. probatur ex
ecclesiaste Sal.*

the ioy of the whole earth. Hee gaue siluer, as stones, and gaue Cedars as the wild figtrees, that grow abundantly in the plaine. He built him houses, and planted Vineyards. Hee prouided him men fingers, and women fingers; and the delights of the sonnes of men. Whatsoeuer his eyes desired, he withheld it not from them: and withdrew not his heart from any ioy. For wisdome, and vnderstanding, hee had a large heart, euen as the sand, that is on the sea shore. In speculatiue knowledge, hee excelled the wisdome of all the children of the East; and all the wisdome of Egypt. Hee was able to discourse from the Cedar tree, that is in Lebanon, euen vnto the Hysope, that springeth out of the wall. In wisdome of policie, and gouernment, there was none like vnto him before him, neither after him shall arise the like vnto him. So that *Salomon* was the most fit, and absolute man that euer lived, both for abilitie in vnderstanding, abundance in possession, and desire in searching, to take an exact measure, and the vtmost extent, of the worth and sufficiencie of all creatures: and to raise from them the best contentments they could possibly afford. Yet when he had wearied himselfe in the variety of passages of this life; and in the booke of *Ecclesiastes* becomes a publike penitentiarie to the whole Church, and to all posteritie; see his iudgement: hee vtterly disauowes and disclaimes them all, as miserable comforters, as meere shadowes and dreames; wherein there is no more matter of sound comfort, then there is light in the greatest darkenesse, or taste in the white of an egge. Hee saies of laughter, *thou art mad, and of ioy, what is this that thou doest?* And whereas wisdome and knowledge, are the most incomparable treasures this transitorie world hath; he saith, that *in the multitude of wisdom is much griefe: and he that increaseth knowledge, increaseth sorrow.* And of these, and all other things vnder the sunne; yea, and if to the glory of all created natures, were an addition of ten thousand excellencies, that neuer man saw or enioyed; he had pronounced of them all, in respect of true happinesse, and diuided from the grace and feare of God, and a sanctified

Eccles. 2. 2.

Eccles. 1. 18.

sanctified heart; that they are all vanity. And if he had staid there it had been well; that argues but a passiue imperfection, and a weakenesse of being in the things themselves; but they are vexation of spirit. Nothing in themselves, yet full of power, and actiuitie to inflict vengeance, and vexation vpon the spirit of a man. The spirit of a man being found in sinceritie, and seconded with a good conscience, is able to beare out his infirmities, and all the miseries incident to his nature: It is able to passe by, with a resolute, and contented patience, the lying imputations of the prophaneſt malice: It is able by the grace of God, to encounter with the terrors of death, and the fearefulnesse of the graue: yea, to endure with a gracious humility euen the presence of God, and Angels at that great day. But a wounded, and an afflicted spirit who can beare? If the eye bee darke, how great is that darkenesse? If the spirit of a man, which should refresh all the faculties of the soule with comfortable cheerefulnesse, and fill the whole body with a liuely vigour, bee it selfe wounded with vexation and terrour; how comfortlesse is that man? If his strength were the strength of stones, and his flesh of brasse; yet would the torment of a bitter afflicted soule grinde him to powder; and melt as the dew before the Sunne, whatsoeuer hee accounteth strongest, and most powerfull to relieue his heauinesse; it would turne all his choicest, and dearest pleasures into wormewood and bitterness. And this vexation, with which riches, honours, or what other vanitie desireable in this life, doth afflict the vnregenerate heart, is twofold: In the very pursuit of them, is much anguish many grieuances, feares, iealowsies, disgraces, interruptions, discontentments. But after the vn-sanctified enioying of them, followes the sting of conscience, that will euerlastingly vex the soule; which is the very earnest of the fire of hell; by which a man doth expect with vnconceiueable horror, the consummation of the wrath of God, which burneth farre hotter, and more vnquenchably, then any fire, though augmented with infinite riuers of brimstone, to be powred vpon his body and soule for euermore,
in

Verf. 13.

in the world to come. How then possibly can there bee any happinesse in these vexations? Wherefore *Salomon* hauing proued the negatiue part of my doctrine, concludes the positiue in the last chapter: That to feare God, with reuerent regard to keepe his commandements; is the onely way to be posselt of true happinesse, to find peace of conscience and assurance of the fauour of God. For let a man, while he will, in this world of vanitie; either sport himselfe in the soft, and greene way of fading pleasures; or please himselfe in the glorious miseries, of honours and high places; or tire himselfe in the toiles of vn-satiabable greedinesse; or braue it in his oathes, blasphemies, and strength of powring in strong drinke; or treade the fearfull and desperate path of contempt of the power of religion, the truth of God, and sincerity of his Saints: all the while, when he is at the best, hee is but as the raging sea, that cannot rest. For so *Isaiab* compares the wicked, Chap. 57. 20. The sea, you know, is not onely many times tossed, and tumbled vp and downe, with winds and tempests; but euer inwardly disquieted, euen with her owne motions, casting vp continually mire, and dirt vpon the shore, and breaking into some her proudest waues against the rockes: Euen so the heart of that man, which hath reposed his affections vpon the glory of this life, is not onely many times disquieted, and cast downe with outward crosses and occurrents; as with losse of friends, discountenance of great Ones, disappointment of his hopes, and preferments; with wrongfull railings, and disgraces; with looking vpon the day of his death, and vengeance vpon the wicked; with all disturbers of his securitie in his pleasures, and dignities: but is also besides the restless torture of his conscience, euer from within, foaming out his owne shame, the dishonour of God, and the vexation of his brethren. But it is not so with him, that holds the feare of God, for his surest sanctuary, y^e hath resolved to resigne vp himselfe in holy obedience, to the will of God. His heart is like the vpper part of the world; which is euer full of serenity, constancy, and brightnesse; be the aire below, neuer so troubled

bled with stormes and thunders; or the earth with commotions and rumols. For let there bee about him, the detestring sword of the Tyrant, the consuming flames of persecution, the keene razors of lying tongues, the mouthes of Lions, the cruell combinations of his enemies; nay, let the earth be moued, and let the mountaines fall into the midst of the sea: yet his heart is ioyfull, patient, resolute, and contented.

But to descend more specially to the particulars of the negative part of my Doctrine: let me adde to the many and strong reasons of the ancient Philosophers, and late Schoolmen, against pleasures, riches, and honours, these three; which will for euer vtterly disable them for claiming any show of interest in mans happinesse.

First, they cannot possibly fill the vnlimited desire of the soule. For although the treasures, the greatnesse, the delights of all men liuing, were in the present possession of one: yet somewhat besides, and aboue all this, there would still bee sought, and earnestly thirsted for. Nay, it is certaine, if one man were not onely crowned with the soueraignty of all the kingdomes of the earth, but besides, were made commander of the motions of the Sunne, and the glory of the starres; yet the restless eye of his vsatisfied vnderstanding, would peepe and prie beyond the heauens, for some hidden excellencie and supposed felicity, which the whole compasse of this created world cannot yeeld. So vnquenchable is the thirst of mans soule, vntill it bathe it selfe in the river of life, and in the immeasurable Ocean of goodnesse and wisdom. So impossible is it, that this materiall world, with all her perfections, should be a proportionable object to so pretious a nature; or that so diuine a sparkle should cease rising and aspiring, vntill it ioynes it selfe to that infinite flame of glory and maiestie, from whence it first issued.

Secondly, they cannot secure the conscience distressed with the apprehension of the wrath of God, or preuent his iudgements. Memorable is that horrible amazement, that

E

surprised

Ratio 1.

Ratio 2.

Dan. 5. 6.

Eccles. 7. 8.

surprised the heart of *Belshazzar* amid his greatest iollities. Melting hee was in pleasures, and deliciousnesse; solacing himselfe amongst his wiues, and concubines; carousing in the golden, and silver vessels of the Temple. But when there appeared fingers of a mans hand, which wrote ouer against the Candlestick vpon the plaister of the wall: a remembrance unto his conscience, how contemptuously, and sacrilegiously he had dishonoured the highest Maiesty; and that the vials of Gods heauie vengeance were ready to bee powred vpon his head, all the ioyes of his royall pompe vanished as the smoke. For then the Kings countenance was changed, & his thoughts troubled him, so that the ioynts of his laynes were loosed, and his knees smote one against the other. And now, one pang of his wounded conscience did much more torment him, then the kingdom, maiesty, glory, & honour, which he receiued from his father *Nabuchadnezzar* could euër comfort him. So, I doubt not, but many times, the hearts of many glorious Ones in this life, that are not in trouble like other men; but spread themselues as greene bay-trees; when they heare the certaine iudgements of God, denounced out of his booke by his Ministers, against those sinnes, to which by long custome, and vowed resolution, they haue fastned their affections, because thereon depend their pleasures, honours, states, reputations, contented passing the time, or the like: I say, that many times (except their consciences be seared vp with an hot iron, against the day of vengeance, and then their case is vnspeakably woful) their hearts tremble, euën as the trees of the Forrest, that are shaken with the winde. Amid their laughing, their hearts are sorrowfull. Or if their mirth bee entire; it is but *like the noise of the thornes vnder the pot*. Thornes vnder a pot, you know, make a great crackling, and noise for a little time; they blaze faire, and bright; but are suddenly extinct, and brought to nothing. Neither are those cold comforters able to quench Gods fiery ielousie, when it breakes forth in plagues, and iudgements against a sinfull people. Witnesse the Prophets: *Zephan. chap. 1. 17. 18. Their blood shall be poured*

powred out as dust, and their flesh as the dung. Neither their siluer, nor their gold shall be able to deliuer them in the day of the Lords wrath, but the whole land shall bee deuoured, by the fire of his ieaousie, Ezech. 7.19. Their siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their saules, neither fill their bowels, for this ruine is for their iniquity. Obad. 4. Though thou exalt thy selfe as the Eagle, and make thy nest among the stars, thence will I bring thee downe, saith the Lord. It is not then any wedge of gold, or height of place, can priuiledge, or protect vs; when our sins are ripe, and ready to take the flame of Gods fierce wrath and indignation.

Thirdly, they cannot stretch themselves vnto eternity. For there are no contentments of this life; whether they lie in honours, riches, pleasures, friends, or the like; let them be neuer so many in number, so potent in the world, or in our own perswasions; so exempt from mixture of discomfort; that can possibly bring vs further, then our death-bed. It may be for a few & wretched daies of our life they haue detained vs in a fooles paradise, yet full of Vipers, and Scorpions; It may be, they haue left some obscure prints of vnfound ioyes in our passages: but then, at their farewell, they are vtterly despoiled of their weake, and imaginarie sweetnes; and are wholly turned into wounds, and wormewood, into gall and vexation. They leaue a sting indeed in the conscience, that neuer dies; but themselves die all at our deaths, and lie down with vs in our graues. Why then, when the immortall soule, being dislodged from this tabernacle of clay, shall now begin to enter the confines of eternity; what shall comfort it, through that endlesse duration? For if it looke backe to this inch of time, which it consumed in vanity, it may aske: Why haue I bin troubled about many things? Why haue I disquieted my selfe in vaine? Why haue I insolently insulted ouer innocency, and accounted sincerity madnes? What hath pride profited me? or what profit hath the pompe of riches brought me? And it may be answered: *All those things are passed away like a shadow; or as a poste that passeth by: as a ship*

3 R. ho 3.

Job 1. 1. 1. 1.

Job 1. 1. 1. 1.

that passeth over the maines of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the founts: or as a bird, that flieth thorow in the aire, and no man can see any token of her passage, but onely heare the noise of her wings, beating the light wind, parting the aire through the vehemency of her going, and flyeth on shaking her wings, whereas afterward no token of her way can be found. If then the expiration of all worldly comforts be most certaine & inevitable, at the furthest at our departure from this life; it is impossible, there should be any absolute ioy found in the; for there is wanting the very life & accomplishmēt of true happines, assurance of perpetuity. Imagine therefore, a man to be abundantly encompassed euen with all the desires of his heart; let him wash his paths with butter; and let the rocke powre him out riuers of oile; let him heape vp siluer as the dust, and gold as the mire in the streets; let him decke himselfe with maiesty and excellencie, and aray himselfe with beautie and glory; let him drinke vp the pleasures of this world in as great abundance as *Behemoth* the riuier *Jordan*; yet all is nothing, himselfe being couered with corruption, and mortalitie; and the fruition of them with vanity and change. One generation passeth away, & another generation cometh. He must at length necessarily make resignatiō of al into the hands of a new succession. And he shall take nothing away when he dies; neither shall his pompe or pleasures descend after him. Yet, if a man besides an entire & interrupted possession of his worldly contentments; which is neuer to be looked for in this life: for, as *Iob* speaks, *While his flesh is vpon him, he shall be sorrowfull; and while his soule is in him, it shall mourne*; yet I say, if besides he were able to extend his life to many millions of yeeres, the matter were a little more tolerable. But alas, the life of a man at the most is but a hand breadth, or a span long; and that which makes it much more miserable, he knowes not in what part of that short spanne, how suddenly, or how soone he shal be cut off from the land of the liuing; and goe, and shall not returne, euen vnto the land of darkenesse, and shadow of death. For the reioycing of
the

Chap. 14. 22.

Iob 20. 5. &c.

the wicked is short, and the ioy of hypocrites is but a moment. Though his excellency mount up to the heaven, and his head reach unto the clouds; yet shall he perish for ever like his dung, and they which haue seene him, shall say, where is he? Hee shall flee away as a dreame, and they shall not find him, and shall passe away as a vision of the night. So that the eye which had seene him, shall doe so no more, & his place shall see him no more. And in this respect, mans condition is far inferiour to other creatures. One generation passeth, & another generatiō succedeth: but the earth remaineth for euer. The Sun seemes euery night to lie downe in a bed of darkenesse; but he rises in the morning, clothed with the same glory and brightnes; & reioyceth as a Giant to run his course: But man (saith Iob) is sick, and dieth, and man perisheth, and where is he? As the waters passe from the sea, and as the flood decatieth, and drieth vp; so man sleepeth, and riseth not: for he shall not wake againe, nor be raised from his sleepe, till the heauen be no more.

Chap. 14. 10.

11. 12.

To let therefore these wretched vanities passe; as vnworthy to be insisted on thus long. For how focuer, the worldly-minded man, wanting vtterly the eye of faith, and hauing his eye of reason dimmed with mists, that rise from his tumultuous and fiery passions, grosse ignorance, and wilfull malice, so that he onely lookes vpon the honours, riches and pleasures of this life with a carnall & sensual eye, may seeme to see in them, some glimmerings of happines, and thereafter conforme and proportion his desires, endeauours and projects; because he hath his portion onely in this life: yet certainly, the truly generous mind may cleerely out of the very apprehension of nature and light of reason, discern them all to be no better then a broken staffe of reed, where-upon if a man leane, it will goe into his hand, and pierce it, yea, and strike his heart too thorow with many sorrowes; and that in the time of trouble, they will all proue but as a broken tooth, and sliding foote. To let them therefore passe, and die and perish, I come to too other branches of the negative part: ciuill honesty, and formall hypocrisie.

2. pharisee Decidit
Sonestase.

These indeed, are the two great engines, by which in this

full light and glorious noonetide of the Gospell; the prince of this world draweth many multitudes into his snares in this life, and into chaines of darkenesse in the life to come.

- 2 Sweetnesse of nature, louelines of disposition, fairenes of conditions, a pleasing affabilitie in cariage, and conuersation; an vnswaied vprightnes in ciuill actions, and negotiations with men, make a goodly show. But if there bee an accession of profession of the Gospell, of outward performance of religious exercises, of some correspondence with the seruants of God; why then the matter is stricken dead. There is the perfection. Whatsoever is aboue is proud hypocrisie, vaine glorious singularity, phantastick precisenesse; when God knowes, there may be al this, and yet no power of religion, no life of grace, no true happinesse, no hope of eternitie. To the demonstration of which point before I proceed, let me preuent two obiections.

Occurrunt 2 obiectiones.
1^a Quia.

First, I deny not, but that morall vertuousnesse, is good, and excellent in it selfe; the outward performance of religious duties, and the exercise of the meanes of our conuersion, are necessary. But if morall vertuousnes were able to put on the greatest magnificence, and applause, that euer it anciently enjoyed amongst the precisest Romans; wherby it might worthily draw into admiration & iust challenge euen these times of Christianity: yet in respect of acceptance with God, and conformity to his will; and being not guided, and sanctified by supernaturall grace, it is but at the best, the very filthinesse of a menstruous clout. And outward actions of religion, be they performed with as glorious a show, and vndiscernable conueiance, as euer they were by the most formal Pharisee: yet seuered from a sound, and sanctified heart, the fountaine which giues life, sweetnes and acceptance to all outward seruices, they are but all, as the cutting off of a dogs neck; and the offering of swines blood.

Secondly, I doe not heere by any meanes purpose the discomfort of that man, whose soule is yet wrastring with the grieuous afflictions, & terrors of conscience in the sore travail of his new-birth: I wish vnto him, the sweetest comforts, that

that either he in his deepest agonies can desire; or y bowels of Gods tenderest compassions are wont to powre into broken and bleeding hearts, and that the ioyfull light of his Saviours countenance may breake forth vpon his cloudie and drouping conscience, with farre greater brightnesse then euer the cleereſt Sunne vpon the face of the earth. Neither doe I purpose the discouragement of him, who hath happily passed the fearefull, but necessary pangs of remorse for sins; and hath already by the grace of God, laid hold vpon the merits, and mercies of Christ, by a true, though a weak faith. I wish that his soule, as a new-borne babe in Christ, may be touched with the smootheſt hand of the most wise, and charitable discretion; and that it may bee nourished with the sweetest milke of the most gracious, and comfortable promises. I euer esteemed it most bloody cruelty to quench the smoking flax, or breake the bruised reed, or to adde sorrow to him whom the Lord hath wounded; and therefore rather infinitely desire, to turne the smoking flax into a burning fire of zeale; to refresh the weak, and wounded heart, with softest oyle of Gods dearest mercies; to make the bruised reed a pillar of brasse, that it may stand strong, and sure, at the day of triall. Whereupon, I pronounce out of most certaine grounds of Gods eternal truth vnto the weakest faith, if true and sound; that the gates of hell, with all the furie, and malice, of the prince and powers of darknesse, shall neuer preuaile against it. That neither Angels, nor principalities, nor things present, nor things to come; nor depths below, nor heights aboue, nor the creatures of tenne thousand worlds, shall euer bee able to worke a separation of it, from that infinite loue of God which first planted it in the heart, or a disunion of it from Christ, which inspires it continually with life, spirit, and motion. It is not difference of degrees, and measure, that takes away the nature and being of it. A small drop of water is as well, and truly water, as the whole Ocean: a little sparke is as truly fire, both in essence and quality, as the mightiest flame: the hand of a little child, may receiue a pearle, as well

Prou. 17. 15.

as the hand of the greatest Giant, though not hold it so strongly: a weake faith, may be a true faith, and so a saving faith, as well as the full perswasion and height of assurance. This onely I must aduise in this point; that if this graine of mustard seed watered with the dew of grace, grow not towards a great tree: if this sparke, enkindled by the spirit of God, spread not into a big flame: if this small measure of faith be not edged with a longing seruencie after fulnesse of perswasion, and seconded with an assiduous and serious endeavour after more perfection; it was no sound and saving faith, but onely a counterfeite show, and a deceiuing shadow. But yet for all this I cannot without a woe speake good of euill, and euill of good: I must not put darkenesse for light, and light for darkenesse: Wise *Salomon* hath taught vs,, *that he that iustificieth the wicked, and he that condemneth the iust, euen they both are an abomination to the Lord.* And therefore I must tell you, that a man may be great in the eye of the world, and in the iudgement of the greater part for his ciuill honestie, and solemne performances of outward duties of religion; (to which many thousands neuer attaine) and yet himselfe be not onely a stranger from the life of God, and right happinesse, and holden fast vnder the power and tyrannie of the first death: but also by accident, being puffed vp with a conceit of an imaginarie perfection, become a violent opposite to the power of religion and true godlinesse. The reason whereof may bee this: Our corrupt nature, as in matters of vnderstanding and opinion, worketh in euery man a too too much loue of his owne inuentions, and conclusions; all opposition inflames the affection, and sets on foote the wit to finde out arguments for their prooffe, lest he seeme to haue been too weake of iudgement in framing them, or too inconstant in not defending them: euen so also in matters of life and conuersation: and the more plausible a mans course is, and the more gloriously it is entertained of the world, the stronger is his resolution to continue in it, and the more impatient hee is of all controlement and contradiction. So that morall honestie,

nesty, and outward religiousnesse, being in themselves good and necessary, and a good step to Christianity: yet by accident are many times a strong barre to keepe men from the power of godlinesse and vnfained sinceritie. Because, when they consider their present course is in good acceptance with the world, and that it may well consist with the free enioyment of their honours and pleasures, at least arising from their beloued and secret sinnes, they willingly and peremptorily rest and repose vpon it; contented with a probable error of being in the state of grace, and with a plausible passage vnto eternall death. And the rather, because they know full well, if they should step forward vnto forwardnesse in religion and that inward holinesse, without which they shall neuer see the face of God; they should not only raise vp against themselves many thundring tempests, of the worlds insolent, false, and spitefull censures; but also even from the bottome of hell many disturbances and fearefull tentations. For I am perswaded, while a man lies secure in the course of vnregeneration, if the diuell can procure it, he shall enioy his hearts desire, he shall bring his enterprises to passe, and not fall into trouble like other men. He onely then begins to be stirre himselfe, when a man begins to stirre towards grace; or that by his traines, he hath brought him to some point of aduantage, to some dead lift, to his death-bed; that hee may haue a full stroke at his destruction, that he may suddenly and certainly swallow him vp, bodie and soule; and then he paies him home with a witnesse: for either through senselesnesse, or despaire, he sinkes him downe irrecoverably into the bottome of hell.

These two obiections thus preuented: I come to the prooffe of the point in hand. And first, these reasons following may demonstrate, that he which reaches but to ciuill honesty, comes farre short of being in Christ, and consequently of true happinesse.

First, some of the Heathens, out of those weake notions and inclinations to vertuousnesse, which corrupted nature confusedly imprinted in their minds, attained a great mea-

^a Cato, homo
virtuti simili-
mus, qui nunquā
recte fecit, ut
facere videre-
tur, sed quia ali-
ter facere non
poterat; cuique
id solum visum
est rationem ha-
bere, quod habe-
ret iustitiā, om-
nibus humanis
vitis immunis,
semper fortunam
in sua potestate
habuit.

Paterculus
lib. 2.

^b Splendida
peccata.

^c Contra Iulia-
num Pelag. lib.

4. cap. 3.

^d Cap. 11. 6.

sure of morall perfection. This *Eloge* the ^a Historian giues of the Romane Cato. Cato was a man, which did animate the faire speculative image of vertue with lively executions and practise. Goodnesse was so habitually incorporated into his honest mind, that he did good, not for respects and reservedly, but because he could possibly do no otherwise. Impartiall indifferen- cy was the rule of his actions; and being free from the corrupti- ons of the time, he was the same man, and had a free command over his passions, both in time of acceptance and disgrace. It is further reported of *Fabricius*, that a man might sooner turne the sun from his course, then to sway *Fabricius* by respects from honest and ingenuous dealing. And yet all these excellencies of mortality are iustly and truly censured by Di- uinity, to be but ^b glorious sins, beautifull abominations. *Au- stin*, ^c that great disputer, and worthy father, confirms it vn- answerably; especially from that ground in the Epistle to the ^c H. brues: *Without faith it is impossible to please God.* Let a mans workes be in show neuer so good, so magnificent, so charitable; except the heart be purged from dead workes by a lively faith, and pure from an euill conscience, he is but a painted sepulchre, or whited wall. But yet take this by the way; if these Heathens, in the twilight of reason, became such admirable lights of vprightnes and honesty; and yet Chri- stians in these daies, when all the beames of Christs blessed Gospell are shining and shed round about them, continue still in darknes, cold and frozen in prophanenes, & security; certainly, as it shall be easier for *Tyrus* and *Sidon* at the day of iudgement, then for *Chorazin* and *Bethsaida*: so it shall be easier for many Heathens, though to them impossible, then for those Christians, that passe not them in vertue and integrity. *Cato* and *Fabricius* at that day shall rise vp against many lukewarme professors of our times, to their eternall shame, confusion, and condemnation.

The second reason is grounded vpon the words of Saint Paul, 1. Corin. 2. 14. *The naturall man perceiveth not the things of the spirit of God; for they are foolishnesse unto him: neither can he know the, because they are spiritually discerned.*

In this place, by (*natural man*) is not ment only, the carnal & sensuall man, swinishly wallowing in vanities and pleasures: but as the best and soundest interpreters conceiue it, euen a man considered with the whole compasse of the reasonable soules possibility. And mans reasonable soule, by that strēgth it yet retains, since it was by God iustly disinherited of all spirituall patrimony for *Adams* rebellion, may purchase some kind of perfections. First, in it selfe it may be excellent, if endowed with a sharp wit, a quick apprehensio, a strong mind, a piercing iudgement, a faithfull memory, a more moderate wil, & milder affections. But if by industry and art it furnish and fil euery seuerall faculty with those ornaments and qualities, of which they are naturally capable, the perfection is much more admirable. And yet besides these excellencies in it self, it may shine gloriously to others; it may go further, & inable it selfe by action, experience & obseruation, with such an vniuersal wisdom, that it may not only be fit & qualified for notable offices of society and entercourse in politick Bodies: but also reach vnto y depth of foresight, and large comprehension of circumstances, that it may be worthy imploiment in affaires of State, and in the direction and guidance of whole kingdomes. Al these perfections may concurre vpon the soule, and yet it remaine starke blind in the mysteries of saluation. Imagine them all ioyntly in one man, and in the highest degree of perfection & excellency of which vn-sanctified mortalitie is capable, and let them bee neuer so much admired, and flattered of the world; yet without the salt of grace to season them and the life of faith to animate them, they are but as gay and rich attire vpon a leprous body, as iewels, chaines, and bracelets, vpon a dead and rotten carcasse. Let no man then deceiue his owne heart: he may be enriched with singular pregnancie of all the faculties of the soule, he may be stored with variety of the choicest and profoundest learning, he may expresse in action and ciuil honesty the absolute portraiture of *Aristotles* moral vertues; he may be as politik as *Ahitophel*; whose counsell, which he coun-
2. Sam. 16. 23.
 selled in those daies, was like as one had asked counsell at the

Oracle of God: and yet without supernaturall illumination, and the diuine graces, of faith, loue, zeale, sincerity, spirituall wisdom, a sanctified contention of spirit, in making towards God in all kinde of duties, which onely put a man into possession of true happinesse, and fit him for a blessed association with God, Angels, and holy men; I say without these supernaturall graces he cannot onely, not perceiue the things of the spirit of God, but (which is an horrible and fearefull curse) euen esteeme them foolishnes.

3

The third reason shall be taken from the example of *Nicodemus*, Iohn 3. *Nicodemus*, I am perswaded, was an honest and an ingenuous man; I am sure he was a great man, and a teacher of Israel; yet when he comes out of his ciuill honestie and naturall wisdom to reason and confer with Christ about the saluation of his soule and eternall happinesse; he is strangely childish and a meere infant. For when Christ tels him; *Except a man be borne againe, he cannot see the kingdome of God*; he replies: *How can a man be borne wh. ch is old? can he enter into his mothers wombe againe and be borne?* A replic, which may breed an astonishment in all that shal euer reade this story vnderstandingly vnto the worlds end; nay, it seemes to seeme strange to Christ himselfe, by his interrogatiue admiration afterward; *Art thou a teacher of Israell, and knowest not these things?* And no maruell; for who would think, that one of the best of the Pharisees, a ruler of y^e Iewes, a profest Doctor in the Law and the Prophets, & one carefull to saue his soule, should be so grossely and palpably ignorant, in a most materiall and necessary point of saluation; especially, hauing many times, no doubt, read it in *Moses* and the Prophets? Amongst many places, he might see, *Ezec.* 36. 26. 27. most cleerely laid downe the great and glorious worke of our new birth: *A new heart also will I giue you, & a new spirit will I put within you, & I wil take the stony heart out of your body, & I will giue you a heart of flesh, &c.* But when he comes from teaching, and reading of this & the like places, to be examined in the practise and experimentall feeling of these graces of regeneration vpon his owne soule; why, hee talkes

talkes of a man that is old, entring againe into his mothers wombe: from whence he should certainly returne with a doubled pollution and corruption of nature; and once more the child of Satan, then he was before. But so it is, where the heart is not seasoned with sauing grace; let the vnderstanding be neuer so great with swelling knowledge, the practi- call powers of the soule neuer so pregnant with wisdom and policy, and perfected with moral vertues; yet there is no thing to be expected from that man, in matters and myste- ries of saluation, but darknes and blindnesse, childishnesse and stupiditie.

Fourthly, the young man in the Gospell may be a fit in- stance for our present purpose. He was vnreproueable in the 4 Math 19. externall iustice and outward obseruances of the second ta- ble, wherein ciuill honesty doth principally consist but how farre he was from inward sanctification, the state of grace, and happinesse of Gods children, appeares in the story. For when the sacred and powerfull words of our blessed Sauior, had insinuated into the secrets of his soule, and stricke at his sweet sinne of couetousnesse; the young man is presently cast into a fit of melancholie, Christ is too precise a preacher for him, he cannot digest such a strict and seuerer course; he will not abandon his pleasures of worldlinesse, his palaces, his possessions, to follow Christ the Lord of heauen and earth in this life, though he assure him of the rich treasures of eter- nal blessednes in the life to come: *When the young man heard Verse 22. that saying, he went away sorrowfull: for he had great posses- sions.* Whereby we may see, that a man may be ciuilly honest and vncensurable in outward workes of iustice, and yet har- bour and nourish some close corruptions, and sweet sinne in his heart: from which, rather then he will part, he will lose his part in Christ, the bottomlesse fountaine of endlesse ioyes and comforts, and his portion of vnualueable glory in the new Ierusalem.

This point being thus manifest, for conclusion I will lay downe certaine differences, betwixt the righteousnesse of faith and sanctification, & the righteousnesse of ciuill hone-

*Differences in
ciuile honestie
et veram pietatem.*

tie, that a man may haue some directions to examine his soule and conscience in this respect.

1 First, the fountaine and originall of righteousness of faith, is the sanctifying Spirit of God, I call it the sanctifying spirit, because the spirit of God may by a generall influence concur to the illuminatiō of the vnderstanding with knowledge, and a ciuill reformation of the will euen in the vnregenerate: but the sanctifying spirit, by the miraculous operative of sauing grace, doth purge & mortifie the inmost affections, plant iustifying faith in the hart, renew all the powers of the soule, and reingest them in some good measure with the blessed image of holinesse and integritie which they lost in *Adam*. But the cause and fountaine of righteousness of ciuill honesty, may be goodnesse of constitution and ingenuousnesse, whereby a man may not be so apt and inclinable to notorious finnes, or want of trials and prouocations, or feare of lawes and temporall punishments, or desire of reputation and rising, or a vaine hope to stay Gods iudgements for inward corruptions by ciuill outwardnesse, or at best, the restraining Spirit of God; by which he doth onely repress the furies and outrages of the wicked, and reduce them to some moderation and honesty, for the quiet of his Elect and conseruation of Kingdomes. For if God did not put his hooke into the nostrils of prophane men, and his bridle into their lippes, euery one of them, sith euery man hath in his corrupt nature the seedes of all finnes that euer haue, are, or may be committed) I say, euery one of them might become a cruell *Senacherib*, a railing *Shemei*, a traiterous *Indu*, a bloody *Bonner*, an hellish *Faukes*, fierce Woolues and Lions against the sillie and innocent Lambes of Christs fold.

2 Secondly, righteousness of ciuill honestie in outward actions may make a colourable pretence of pietie and vprightnes; but indeed hath many secret relations to pleasures, to friends, to profit, to preferments, to reuengement, to passions, partialities and euents, and such like by-respects, not easilie discernable, but by him whose eies are tenne thousand times brighter then the Sunne. But righteousness of faith

hath

hath in all actions, for the maine scope and principall end, the glory and honour of God : and if infirmitie doe sometimes distaine them with some mixture and adherence of respects, (for who can say my heart is cleane ? euen the purest actions are mixt with some spice of corruptions) it workes in the faithfull soule much griefe, sorrow, striving against, repentance and humiliation.

Thirdly, righteousness of faith doth labour watchfully, religiously and conscionably in that particular calling, wherein Gods providence hath placed a man, and in all the parts and speciall duties of godlinesse and obedience. But ciuill honesty wanders in the generalities of religion ; and many times in impertinent, vnsetled and vnlimited courses,

Fourthly, righteousness of faith doth strue with greatest earnestnesse and contention of spirit for spirituall comfort and a good conscience before God. But ciuill honesty is fully and finally satisfied with credit and plausiblenesse amongst men.

Fifthly, ciuill honesty makes no great conscience of smaller sinnes ; as lying, lesler oathes, gaining, prophane iesting, idlenesse, pastime on the Sabbath day, and the like. But righteousness of faith, hauing a sensible feeling of the heauie weight of sinne, from those anguishes which the conscience felt before the infusion of faith, and being still stung with a checke and smart for all kind of transgressions, doth seasonably and proportionably hate and make resistance to all knowne sinnes.

Sixthly, ciuill honesty doth not vse to make opposition against the sinnes of the time, but is euen willing to be carried with the streame ; onely vpon more faire and probable tearmes, then notorious sinfulnessse ; and therefore will goe on, and encourage a man in godly courses, and good causes, vntill he meet with, either a wound to his state, a disgrace to his person, a disturbance to his pleasures, an imputation to his forwardnesse, a stop to his preferments, losse of friends, imminencie of danger, or any such crosse and discouragement ; and then it teacheth him to step backe, as a man
ready

ready to tread vpon a serpent, and to start aside like a broken bow. But righteousness of faith doth stand out for the honour of God, and ordinarily goes thorow stich, in good causes; come what come can; crosses or calumniationes, good report or euill report, men or diuels. For it is compleatly armed with confidence of future happinesse, and hath fixt the eye vpon the crowne of immortalitie; which if heauen and earth conspired, they were not able to pul it out of his hand, that reserues it in the heauens, for all those that fight a good fight, that keepe the faith, and runne with constancy the race of sanctification.

The next point of the negatiue part of my doctrine is formall hypocrisie. Which that you may more cleerely vnderstand, consider with me three kindes of hypocrisie: priuie hypocrisie, grosse hypocrisie, formall hypocrisie.

Priuie hypocrisie is that, by which a man makes profession of more then is in his heart. And this sometimes doth mixe it selfe euen with the fairest and most sanctified actions of Gods dearest children; and doth soonest insinuate into a heart stored with the rich treasures of true godlinesse. For Satan, if he cannot detaine a mans soule in notorious sinfulness, in meere ciuill honesty, or formalitie, but that by the sacred inspirations of Gods good spirit it is pulled out of the mouth of hell, from the slavery of sinne, and courses of darkness, into the glorious light, and liberty of Christs kingdome; he is enraged with fierce and implacable furie, and doth ever certainly with eager pursuit persecute that soule, both by his owne immediate malice, and by the cruell agencie of prophane men. And if so be he cannot procure a scandalous relapse into grosse sinnes; yet that he may in some measure worke the dishonour of God, and the discomfort of his noblest creature, the two maine ends of all the policies of hell; he doth labour to distaine the pure streames of diuine grace in the soule puddle of our corrupted nature; and at least to fasten the spots of priuie hypocrisie vpon the best actions, and the very face of innocency. This hypocrisie, as I take it, ariseth from spirituall pride. For when a godly man, by the
great

great worke of regeneration is become *more excellent, then* *Prou. 12. 26.*
his neighbour; as indeed he incomparably is, howsoeuer the
worlds estimation be otherwise: Because the one is, as yet, a
limme of Satan, receiuing from him the cursed influence of
foule pollutions, of vncleannes, and lying, of malice and re-
uenge, of pride and prophanenes, &c. The other is alreadie a
blessed member of Christs mysticall body, continually inspi-
red with holie motions and the life of grace. The one lies
polluted in his owne blood, encompassed with the men-
struous clouts of loathsome corruptions; of all natures, ex-
cept only the diuell and his angels, the most wretched and
forlone; of the familie of hell, heire of horroure and deso-
lation: The other by the immortall seede of the pure and
powerfull word of God, is made *partaker of the diuine na-* *2. Pct. 1. 4.*
ture; clothed with the rich and vnualueable robe of Christs
iustice, guarded with an inuincible troope of heavenly An-
gels; iustly intituled to a kingdome of vnconceiueable glo-
rie, and pleasures moe then the starres of the firmament in
number. The one is a wrongfull vsurper of the riches, honors
and preferments of this life, for which hereafter he must bee
condemned to chaines of eternall darknesse, and a dungeon
of endlesse miserie and confusion: the other while he conti-
nues in this world, is a rightfull owner and possessor of the
earth, and all the creatures and blessings of God; and when
he departs hence, he shall be made a glorious inhabitant of
those sacred mansions, where cōstant peace, vnmixed ioyes,
and blessed immortalitie euen for euer and euer doe dwell.
Which great difference when the godly man perceiues, and
his owne prerogatiues, he is filled with a strange and ioyfull
amazement and admiration at his owne happinesse: which
Satan seeing, who is perfectly experienced in all aduantages
and opportunities for spirituall assaults, and working vpon
the reliques of mans proud nature, doth cunningly draw
him to aduance aboue that which is meete within himselfe,
in his owne opinion, the worth of his owne graces and ver-
tues. Which that he may conuey and represent to the view
of the world, with an excellency proportionable to his own

ouerweening conceit; hee is forced to admit the secret and insensible poyson of priuie hypocrisie, which hee doth more easilie at the first entertaine, because the pestilencie and bitterness thereof is not discernable by reason of the predominancie and sweetnesse of the fresh present graces of Gods spirit in his soule. But when by afflictions or disgraces, by some extraordinarie temptation or particular checks from the ministerie of the word, the vglinesse of it is discovered to his conscience; hee for euer abhorres it, as a consuming canker, that would fret out the very heart of grace, and extinguish the life of sinceritie; and therefore with much humiliation and seruencie doth pray against it, striue against it, and by the mercies of God preuaile against it.

This kinde of Hypocrisie belongs not to my present purpose; onely by the way let mee giue aduertisement to the childe of God, for to him onely I speake in this point: to the end hee may keepe his heart vnblameable in holinesse, and preserve the true relish and sound ioy of good actions entire, and vndistempred: that hee would strongly fence his heart, with a gracious and vnfaigned humilitie, against priuie pride the mother of this hypocrisie; as against a close, vndermining, and a most dangerous enemy; and the more seriously and watchfully for these reasons: partly drawne from the nature of the sinne: and partly from the state of his soule. From the nature of the sinne:

First, other sinnes grow from poysonous and pestilent rootes; as Adulterie, from idlenesse; Faction, from discontent; Murder, from malice; Iesting out of the word of God, from a prophane heart; the Killing of soules, from non-residence; Enuie and flatterie, from a base and vnmanlie weakenes of minde; Violent ambition, from a distrustfull independencie vpon God; Scorning of godlinesse, from a reprobate sense: but this sinne springeth from a faire and vn suspected fountaine, euen from zeale, godly duties, and good actions.

Secondly, other grosse sinnes spread themselves vniuersally ouer the whole corrupt masse of all the sonnes of men; but

but this doth single out the chosen of God, and takes vp his seate in the sanctified soule.

Thirdly, this sinne doth vnauoidably winde it selfe into the heart of a man, with a slye and peculiar kinde of insinuation. For when a godly man for a good action or inward grace doth seeme to disclaime pride in his conscience, hee may be proud that he is not proud, euen of his humilitie, and that he is able to descry his pride and corruptions more then others can doe. So endlesse are the mazes of Satans circular temptations.

Fourthly, there is no depth of knowledge, no measure of grace, no eminency of zeale can be exempted from hazard of surprisall, by this last and most cunning encounter of Satan by priuy pride. *Paul*, that great instrument of Gods greatest glory, in whom there was a matchlesse concurrence of diuine graces, and variety of all manner of afflictions, notable meanes to keepe the heart of man in humility; yet lest he should be exalted out of measure through the abundance of reuelations, there was giuen vnto him a prick in the flesh, the messenger of Satan to buffet him.

Reasons taken from the state of the regenerate soule, are these:

First, let the best and most mortified man turne the eye of his conscience from the fruitlesse and dangerous speculation of his owne worthinesse, and fasten it a while vpon his corruptions and infirmities, vpon his many deficiencies in religious duties and executions of his calling, wants and weaknesse in prayer and inward deuotion, his dulnesse and vncheerefulness in religious exercises, his omissions of seruices and occasions for the enlarging of the kingdome of Christ, his cold & sometimes cowardly prosecution of good causes, his now and then slinking from a bold profession of sincerity, for feare of the vaine and wretched imputations of worldlings, &c. and out of this consideration, he will bee so farre from selfe-conceitednesse, and a partiall ouerualuing of his owne gifts and vertues, that hee will finde much matter and iust cause to renew his repentance, to stand vpon

his guard against spirituall pride, to continue and encrease his humiliation, to double his zeale and resolution for the glorifying of God, and subduing his owne secret corruptions.

2 Secondly, let him consider, how before his calling hee marched furiously and desperately vnder Satans colours, in the pursuite of pleasures, vanities and worldly honours; with how resolute hatred and contempt he opposed against sinceritie and sauing grace, as against needlesse precisenesse and folly, how fearlessly and how farre he ran in the paths of iniquitie, and the sinfull passages of the kingdome of darknesse; where no reward was to be expected but shame and misery. But after it pleased the Lord to place his Angell in the way to stop the torrent of his impieties, and to set his sacred word before his eyes, as a glorious light to direct him in the waies of righteousness; let him remember how often hee hath started aside for false and imaginarie feares, how often hee hath stumbled euen in the euen path through his own heedlesnesse, how often hee hath stood still in his way, either gazing on the painted and lying glorie of the world, or listening to the allurements and deceitfull charmes of his owne flesh. Nay, how sometimes he hath bin inforced to retire by some cunning traine and malicious stratageme of Satan. So that since his conuersion hee hath but run faintly and slowly, and won little ground in the grace of godlinesse, although there bee set before him the price of the high calling, the highest aduancement of the soule, fulnesse of ioy, and the precious treasures of immortality. And if he demurre a while soundly vpon this point, hee may for euer feare lest a selfeliking of his own excellencie, be iustly plagued with a scandalous fall into some grosse sinne, which besides it own particular sting, will vnto his great discomfort awake the olde finnes of his vnregeneration, like so many sleeping Lions, with open mouthes to charge afresh vpon the conscience with new terrors and fearefull vexations.

3 Thirdly, let the godly Christian looke vp at the liberall and mercifull hand of God, which out of the bottomlesse depth

depth of his owne bountie hath reached vnto him, whatsoeuer gifts he hath; whether of bodie, or mind, of honours or outward possessions, of nature or grace: and hee shall finde farre greater reason to be continually grieued & humbled, that the bright and vnspotted beames of Gods sanctifying Spirit are foully darkened and lessened in his body of death, then to be exalted in his owne conceit, in that it hath pleased God of his meere and free mercie to illighten the darknes of his heart; without which supernaturall illumination he should haue liued in blindnes and miserably vntill death, and after this life been cast out into vtter darknesse and remedilesse desolation.

Fourthly, let him take heed how he harbors and nourishes this viper of spirituall pride in the bosome of his soule; lest it taking vnseasonable heate and warmth from his zeale, endanger the whole frame of his new man. Either by perswading him to embrace some groundlesse singularity of vnwarrantable opinions, which by reason of his vertues will spread more plausibly, & by consequent more dangerously. For a perswasion of integritie is not only a motiue to roote an opinion deeply in a mans owne apprehension, but also a meanes to make it more currant and passable with the admirers of his graces. Or else this spirituall pride, may by Gods iust iudgement draw vpon him a deadnesse of heart, a dullnesse of zeale, an intermission of operations of grace; which the child of God doth infinitely more feare then any affliction or crosse that can possibly befall him from prophane men, either vpon his bodie, or state, or good name.

These reasons may iustly moue euerie faithfull Christian with much earnestnesse and prayer to labour after, and settle, surely in his heart a true and vndissembled humilitie, as the onely soueraigne meanes to preserue the life and vigour of his graces in his own soule, their fruit and benefit to others, their blessing and acceptation with God; and with the watchfullest eye of his spirituall wisdom, to hold in perpetuall ielousie the cunning sleights and windings of this insinuating sinne of priue pride, that both so pestilent a canker

may be kept out of the soule, and the passage may be stoppt to priuy hypocrisie; with which, I told you before, Satan doth endeouour with might and maine to discomfort and disgrace the actions and exercises, euen of the child of God.

gen. 2
The second kinde of hypocrisie is grosse hypocrisie; by which a man professeth that which is not in his heart at all, and so deceiues others, but not in his owne heart. And this is most properly hypocrisie: For the Greeke word *υποκριτης*, signifieth a stage player; who sometimes putteth on the roabes and maiesty of a Prince, himselfe being of a base and neglected state: Or the grauitie and wisdom of a Counseller, himselfe being of roguish & dissolute conditions: Sometimes he representeth a chaste and modest loue, his owne life being a practise of vncleannesse: Sometimes he assumeth a good and honest vocation, his own being accursed and vnwarrantable. Euen such is the grosse hypocrite vpon the stage of this world, a very painted sepulchre and whited wall, glorious indeed in outward fashions and solemnities, in shewes and representations to the eye of the world; but if it were possible for a man to make an exact inquirie into the close and hidden passages of his heart, he should find many blacke and bloody proiects, for compassing reuenge euen vpon surmised opposites; many ambitious steps built vpon flatterie and dissembling, basenesse and bribery for his rising and preferments; many stinging swarmes of fierie lusts and impure thoughts, which are either spent in speculatiue wantonnesse and the adulteries of the heart, or else for feare of the worlds notice, breake out only into a strange and secret filthinesse. In a word, vnder the vaile of his outward religiousnesse, he should see a perfect anatomic of the infinite and deceitfull corruptions of the heart of man, and many plausible and politike conueiances to bleare the eyes of the world, howsoeuer wretched man vpon his owne sillie and forlorne soule he certainly drawes an exceeding waight of vengeance. This kinde of hypocrite is more miserable and of lesse hope then the open sinner.

x First, because he sinneth against the light of his conscience,
which

which manner of sinning makes him incapable of saving graces. For how can that heart, which to naturall hardnesse addeth a voluntary obfirmation in sinne and resistance to godly motions, receiue the softening and sanctifying spirit of God? How should those vnruely affections be tained by the power of religion, who please themselues, and hold it their greatest glory to seeme most moderate outwardly, when inwardly they boile most intemperately in lust, pride, malice, contempt of zealous simplicity, and in other foulest pollutions? How should the brightnesse of wisdom shine, where the windowes of the soule are shut close, wilfully and vpon set purpose?

Secondly, by reason of the shining lampe of an outward profession, howsoeuer he want the oyle of grace in his heart, he so dazles the eyes of men, that he barres himselfe of those reproofes and wholesome admonitions, whereby the open sinner is many times confounded and amazed in his conscience, humbled and cast downe in himselfe, and happily reclaimed and conuerted.

Thirdly, all publike reprehensions and aduertisements from the ministry of the word, although they be as so many loud cries sounding in his eares, to awake him out of the dead slumber of hypocrisie; hee either interprets to proceed from some particular malice, or indiscreet heate; and so passes them ouer with a bitter and peremptory censure: or else out of the pride of his heart he posseth them ouer from himselfe, as not infamous or notorious in the worlds opinion, and transfers them vpon the open sinners, being assured that in the iudgement of others, whom hee blindes and deludes by his Art of Seeming, they belong not to him.

Fourthly, he is iustly obnoxious to an extraordinary measure of Gods hatred and indignation. For euery ingenuous man out of the grounds of morality, holdeth in greatest detestation a doubling and dissembling companion; as a fellow of extreme basenesse and seruilitie, most vnworthy to be entertained either into his inward affections and appro-
bation,

bation, or outward seruices and imployments; how much more the God of heauen and earth, who seeth cleerely into the inmost closet of the heart? For hell and destruction are before the Lord, how much more the hearts of the sonnes of men? I say, how much more must he needs double his infinite hatred of sin against the double iniquitie of hypocrisie? how must his soule abhorre that wretched creature, which beares the world in hand, and makes a shew vnto men, that he stands for God and his honour and seruice; but indeede is a close factor for Satan, his owne pleasures and the powers of darknesse? And as the hypocrite is subiect to Gods extraordinarie hatred; so is he liable to an extraordinarie weight of vengeance: For when the wrath of the Lord is once enkindled against him, it is powred out like fire, and burnes euen to the bottome of hell. His feare commeth like an horrible desolation, and his destruction like a whirlwind. Terrors shall take him as waters, and a tempest shall carrie him away by night: And so certaine are these plagues, that as though the hypocrite were alreadie turned into a diuell, or into the very fierie lake, it is said in the Gospel, of other sinners, that they shall haue their portion with the hypocrite, where shall be weeping and gnashing of teeth.

Good Lord, it is strange and fearefull, that so noble and excellent a creature as man, endued with reason and vnderstanding like an Angell of God; hauing besides the preciousnes of the holy booke of God, those great and vniuersall motiues, the immortalitie of the soule, the resurrection of the dead, the ioyes of the kingdom of heauen, the endlesse paines of the wicked, which except he be a damned Atheist, he doth certainlie belecue; and whereas hee might liue on earth with vnconquerable comfort, and shine hereafter as the brightnesse of the firmament, bee a companion of Saints and Angels, and stand in the glorious presence of the highest Maiestie for euer and euer: yet for all this will euen wilfully against the light of his conscience, and with the certaine knowledge of his heart, by his grosse hypocrisie, secret abominations and vncleannes, priuie practises for some
wretched

wretched pleasures and preferments, make him selfe in the eyes of God, howsoever he deceiue men, a very incarnate diuell vpon earth; and after this life, iustly heape vpon his body and soule all the horrors and despaires, tortures and plagues which a created nature is capable of!

On that the hypocrite would consider these things in time, lest the wrath and fiery iealousie of the Lord breake forth vpon him suddenly and ineuitably like sorrowes vpon a woman in trauell, and teare him in pieces when there bee none that can deliuer him! Well may he carry the matter smoothly for a time, and by his iugling dissimulation cast a mist about him, and inwrap himselfe in darknesse from the eye of the world; yet let him know that in the meane time his sinnes are writing by the hand of Gods iustice, with the point of a Diamond in the register of his conscience, and when their number and measure is accomplished, the Lord will come against him euen with whole armies of plagues and vengeance, as against the most hatefull obiect of his reuenging iustice, the most base and vnnaturall Opposite to so pure a Maiesty, and the most notorious and transcendent instrument of Satans deepest malice.

This kinde of hypocrite belongs not to my present purpose; and therefore I leaue him, without sound and timely repentance, to some strange and markable iudgement euen in this life: Or if he passe these few daies honorably and prosperously, as it is many times the lot of the wicked, let him expect vpon his death, bed the fiery darts of Satan empyoned with hellish malice and cruelty, to be fastned deeply in his soule, and such pangs and anguish of conscience, that will possesse him of hell before hand. Or if he depart out of this world without sense of his sinne, or else at the best with some formall and perfunctory show of penitency, yet let his heart tremble for the feares that it shall feare at the great and terrible day of the Lord, when the vizard of his hypocrisie shall certainly be pulled off his face, and he ashamed and confounded in the presence of the blessed Trinitie, of Angels, and all the men that euer were, and irrecoverable

abandoned from the face of God and from the fruition of his ioyes, to the most consuming flame of the fire of hell, and the lothsomest dungeon of the bottomlesse pit.

3 hypocrisies 3
gch

The third kinde of hypocrisie is formall hypocrisie, by which a man doth not onely deceiue others with a show of pietie and outward forme of religion; but also his owne heart with a false conceit and perswasion that he is in a happy state, when as in truth his soule was neuer yet seasoned with sauing grace and the power of religion. And I beseech you marke me in this point: it is of greatest consequence to euery one for a sound triall and examination of the state of his conscience, whether he yet liue the life of God, and stand in the state of grace, or lie enthralled in the fetters and slaue-rie of sinne and Satan. For herein I must tell you how farre a man may proceed in outward profession of the truth, in supernaturall decrease of sinfulness, in some kinds and measure of inward graces, & yet come vtterly short of true happinesse; and without an addition of the truth of regeneration and a sound conuersion, shall be cut off for euer from all hope of immortality, and shall neuer be able to stand firme and sure in the day of the Lord Iesus.

For a more perspicuous explication of this point, conceiue with me those perfections which may befall a man as yet vnregenerate and in state of damnation.

We may suppose in him: first, all those gifts which the possibilitie of nature can conferre vpon him, all ornaments of Arts and knowledge, of wisdom and policy, not onely that which is purchased by experience, obseruation, and imployment in poynts of State; but also the spirit of gouernement, as *Saul* had. To these we may adde, gentlenesse and fairenesse of conditions, an exactnesse of ciuill honesty and morall iustice, immunity from grosse and infamous finnes. And thus far the Heathens may goe: And thus farre we proceeded in our last Discourse. But in these times of Christianitie a reprobate may goe farre further then euer the most innocent Heathen that euer liued could possiblie; though some of them were admirable for their milde and mercifull disposition

disposition, some for their vertuous seuerity, some for integrity of life, some for constancy and resolution in goodnes, some for preferring the vnspottednesse of their life before most exquisit tortures. For to all these he may adde a glorious profession of the Gospell, a performance of all outward duties and exercises of religion, many works of charity and monuments of his rich magnificence. Nay, besides all this he may be made partaker of some measure of inward illumination, of a shadow of true regeneration, there being no grace effectually wrought in the faithfull, whereof a resemblance may not be found in the vnregenerate. This last point will more cleerely appeare vnto you out of the 8. of *Luke*, and the 6. to the Hebrewes.

In the 8. of *Luke*, the hearer resembled vnto the stony ground, is the formall hypocrite; who is there said, to beleeue for a time, and therefore by the inward, though more generall and inferiour working of the spirit, may haue a temporarie faith begot in him. In which faith we may consider these degrees.

First, he may be endued with vnderstanding and knowledge in the word of God. 1

He may be perswaded that it is diuinely inspired, and that it is most true. 2

He may see cleerely by the law of God the grieuous intollerablenes of his sinnes, and the heauie iudgements due vnto them. 3

He may be amazed and terrified with fearefull horror, and remorse of conscience for his sinnes. 4

He may giue assent vnto the couenant of grace in Christ, as most certaine and sure; and may conceiue, that Christs merits are of an inualluable price, and a most pretious restorative to a languishing soule. 5

He may be perswaded in a generalitie and confused manner, that the Lord wil make good his couenant of grace vnto the members of his Church; and that he will plentifully performe all the promises of happinesse vpon his children. 6

He may be troubled in minde with grudgings and distractions, 7

Etions, with reſolution and ſcruples before the commiſſion of ſinne, out of the ſtrength of naturall conſcience, ſeconded with a ſeruite apprehenſion of diuine vengeance, but eſpecially illightned with ſome glimmerings of this temporary faith. Much a do was there euen with *Pilate*, inward trouble and tergiuerſation, before hee would bee brought to giue iudgement on Chriſt. *Herod* was ſorry before he beheaded *John Baptiſt*. And theſe men, I hope, were farre ſhort of the perfections attainable by the formall hypocrite.

- 8 After a ſinne committed beſides the outward formes of humiliation, by the power of this temporary faith, hee may be inwardly touched and affected with ſome kinde and degree of repentance and ſorrow; I meane not onely that which is a preparatiue to deſpaire and helliſh horror, but which may ſometimes preuent temporall iudgements, as in *Achab*, and with a ſlumbering and ſuperficiall quiet, ſecure the conſcience for a time. And from this faith may ſpring fruites: Some kind and meaſure of hope, loue, patience and other graces. It is ſaid in the Euangelists, that that hearer which we call the formall hypocrite, receiues the word with ioy. Whence may be gathered:

- 1 First, that with willingneſſe and cheerefulneſſe, hee may ſubmit himſelfe to the miniſtery of the word.

- 2 With forwardneſſe and ioyfulneſſe, hee may follow and frequent Sermons.

- 3 With a diſcourſe of the ſufferings of Chriſt, he may be moued euen vnto teares for compaſſionate indignation, that ſo glorious and infinite innocency ſhould be vext with all manner of indignities and torments for the groſſe and wilfull impieties of ſinfull men.

- 4 He may loue and reuerence, giue countenance and patronage to the Miniſters, whom he heares with gladneſſe. For it is the nature of man, to be kindly and louingly affected vnto him that brings him a meſſage of ioy and comfort.

- 5 He may eſteeme the negligent, or no hearers of the word of God, as prophane and of ſeared conſciences: which doe not onely abandon the neceſſary meanes of ſaluation, but that

that they may with more security and absolutenesse reape in this life what sensuall profit or pleasure soeuer the world yeeldeth, endeouour to banish and extinguisht all thought and notice of heauen or holinesse.

The word of God by this temporary faith and other graces may worke such a change in him, as is called *the vncleane spirits going out of a man*: Matth. 12.43. *A flying from the pollutions of the world*: 2. Pet. 2.20. *A washing*: 2. Pet. 2.22. And may haue such power vpon him, that he may do many things thereafter. *Herod is said to haue reuerenced Iohn, to haue heard him gladly, and to haue done many things*: Marke 6.20.

To these for illustration, and because we are hereafter to consider their differences from a true, entire and vniuersall sanctification; we may adde those fiue degrees incident to the reprobate: Heb. 6.

First, he may be illightned in his vnderstanding, with some glimpses of heauenly light.

Secondly, he may haue some taste in the heart of the heauenly gift.

Thirdly, he may be made partaker of the holy Ghost, the author and fountaine of all graces.

He may in some measure enioy the good word of God, the glorious instrument of the conuersion of soules.

He may haue some taste and feeling euen of the powers of the world to come.

Nay, and besides all these, that which nailes him fast vnto formality, and makes him with contentment to walke in a plodding course of outward profession, is a perswasion that he is already in the way of life, when as yet he neuer entred no not the very first step vnto it. For indeed he may be perswaded, though from false and mistaken grounds, that he is rich in heauenly things and hath need of nothing, and that he is already possessed of the kingdome of grace, & intituled to the kingdome of glory; and yet be most wretched and miserable, and poore, and blind, and naked. His state in this case being not vnlike the dreame of a poore or hungry man, which in his sleepe filleth himselfe with variety of dainties,

2. Tim. 3. 5.

or tumbles himselfe amid his rich treasures and heapes of gold: but when he awaketh, behold he is faint, his soule longeth, and he embraceth nothing but emptines and aire: yea, and besides, the very imaginary fruition of his supposed happinesse, when he is awaked, encreaseth his languishing, and doubles the sense of his necessities. Euen so the formall hypocrite in this life dreames of much comfort to come, makes sure of heauen, thinkes himselfe the only man, his *misericordia* *suauitas* as the Apostle calles it, his *forme of godlinesse* in his conceit, is the only true state of saluation; whatsoeuer is short of him, is prophanenes; whatsoeuer is about him is precisenes. But when vpon his deaths-bed hee awaketh, and hath his conscience illightned, and his particular sinnes reuealed vnto him, in stead of catching a crowne of glory, which he hath vainly possesst in his hopefull security, he graspeth nothing but feare and amazement, anguish and sorrow. Yea, and now his former false perswasion of his happy state enlargeth the gulse of his despaire, and makes him more sensible of his present and vnexpected miseries.

Giue me leaue, I beseech you, to enlarge this point, and to acquaint you with some reasons of this perswasion. For a false perswasion of already being in the state of grace, is a barre that keepes thousands from the state of grace indeed,

The good spirit of God you know doth perswade euery regenerate man by a sweete and silent inspiration, out of a consideration of an vniuersal change and sanctification, and present sincerity in all the powers and parts of his soule and body, & calling, that he is most certainly in the state of grace and heire of heauen. Whence spring perpetually whole riuers of vnspeakeable comfort, that most then refresh his soule when he is neereft to be ouerwhelmed of the maine Ocean of the worlds bitternes and pressures.

In a lying resemblance to this sacred worke of the holie Ghost in the hearts of Gods children, Satan lest he be wanting to his, puts on the glory of an angell of light; and insinuateth into the imagination of the formall hypocrite some flashes of comfort and conceits that hee is in state of grace,
and

and shall be saued. Whence issues a cursed security, a wretched opposition to more sincerity then he finds in himselfe, a slumber and benumbednes of conscience, an impatiency of hauing his formalitie censured by the ministry of the word; a neglect of a more sound search into the state of his soule. For Satan in his Angelicall forme tels him that more strictnesse and purity is but onely a proud hypocrisie and pretence of such as affect a transcendencie aboue the ordinary degrees of holinesse, and bids him take heed of being too busie and pragmaticall in taking notice of euery small corruption and infirmitie; for tendernes of conscience, and a too nice apprehensiuenes of euery little sinne, will vncomfortably enchaine him to Melancholie, Vnsociablenes, and some degrees of despaire. And howsoeuer, saith Satan, some Preachers of preciser humour out of their vnhalloved zeale and censorious austeritie breathe out nothing against thee but fire and brimstone, indignation and wrath, damnation and horror; yet take not these things to heart, but let such peremptory comminations passe as malicious thunderbolts, discharged from too fierie spirits, begot by indiscreet heate, and directed to priuate ends. Thus this wilie serpent cries peace, peace vnto his soule, when God knowes there is no peace towards, but noise and tumbling of garments in blood, and burning and deuouring of fire. The conscience indeed may bee asleepe for a while, like a fierce wilde beast gathering vigour and puissance, that being awaked by the hand of God at the approch of sicknesse or death, may more implacably rent, deuoure and torment for euer.

But I come to the grounds of this perswasion. I told yee before that the spirit of God assures his children that they are in state of grace, out of a consideration of an vniuersall sinceritie in all their wayes. But Satan for his children hath other reasons, which I conceiue to be such as these:

First, the formall hypocrite is notably confirmed that his state is good, when he compares himselfe with those which are more sinfull; as Murdeters, Adulterers, Drunkards, Prophaners of the Sabbath, Vsurers, Swearers, Liers, Iesters

*I Ratio quia for-
malis hypocrisis sibi
et suadet statum suum
esse bonum.*

sters out of the word of God, & fellowes of such notorious ranke. But if besides the disclaiming of these, his conscience be able to informe him of his ciuill honesty, externall iustice, some workes of charity, &c. why then the matter is put out of al controuersie, and he presently canonized a saint in his owne conceit. You may see his picture in the 18. of Luke: *O God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican.* There is his exemption from common prophanenes. *I fast twice in the weeke, I giue tithes of all that I possesse.* There is his outward iustice and religious solemnities. But you must not conceiue that the formall hypocrite doth proclaime this in publike with such grosse and palpable ostentation: Nay, perhaps when it arises he lets it not rest long in his owne thoughts, lest by this vanity his vertues lose their grace, and hee his comfort. But certaine it is, a consciuousnes of his being free from infamous impieties, of his morall honesty, performance of outward duties of religion, and some inward, in some measure, though not vniuersally, nor to y degree of the children of God, is one of the best grounds he hath for his assurance of being in state of saluation. Parallel to this of Luke is that, Prouerbs 30. vers. 12. *There is a generation that are pure in their own conceit, and yet are not washed from their filthinesse.* That is, they imagine their temper of religion, their pitch of holinesse, their formall Christianity to be the very right path to heauen, when indeede they were neuer truly humbled with a sense and sight of their sinnes out of the law and iudgements of God. They were neuer acquainted with the pangs of conscience in a new birth, or the mysteries of saluation: but within are full of hollow-heartednes, luke warmenes and much bitternes against true godlinesse and the power thereof.

II

The second reason whereby the formall hypocrite is moued to thinke his state to be good, and the way of his life to be right, is a preiudice which he conceiues from the imputations which the world laeth vpon the children of God: such as are Pride, Hypocrisie, Singularity, Melancholie, Simplicitie,

Simplicitie and the like. But before I descend to these particulars, giue me leaue to propose vnto you the fountaine and ground of them, which I take to bee, that great and eternall opposition which is naturally betwixt light and darknesse, the life of grace, and a death in sinne, sinceritie and prophanenesse, the children of God and the wicked. Gods children, you know, in this world liue as sheepe amongst wolues. In the stormie times of the Church their persecutors are indeed euen wolues in the euening, for their insatiable crueltie and vnquenchable thirst in drinking vp the blood of the Saints: And in the Halcyon daies and fairest times of the Church, yet they haue those which will be prickles in their eyes, and thornes in their sides. If they cannot vex them in a higher degree, yet they will bee sure to lay on loades with base indignities, disgraces, slanders and lying imputations. And their hatred is of that strange nature and qualitie, that it is discharged euen against the goodnesse of the godly, their zeale, their forwardnesse in religion, their faithfulnessse in their calling and the like, as against it proper obiect. This is plaine in *Jeremie*: *Jeremie* Chap. 15. 10. neither borrowed on vsurie, nor lent on vsurie, hee was free from all colour of giuing offence or doing wrong: Nay, his gracious heart was so wholly melted in compassion, that he wished that his head were full of water, and his eyes a fountaine of teares, that he might weepe day and night for the destructions of his people. And yet of that people euery one contended against him, there was not a man but hee cursed him. The onely reason was, because whatsoever the Lord said, that hee faithfully spoke, and kept nothing backe, but shewed them all the counsell of God. It is yet more plaine in *Dauid*, Psal. 38. 20. *They also that reward euill for good, are mine aduersaries, because I follow goodnesse.* The word there in the originall insinuateth such an extreme and deadly hatred, that from thence comes the Diuels name, *Satan*. So that howsoever this enmitie betwixt the world and the children of light be many times bridled by the restraining spirit of God, sometimes by the ingenuousnesse of the wicked

ked, or their morall vertue or policie or some by-respect, or by accident bee turned into loue; because by the presence and prayers of the godlie they many times escape iudgements, and receiue blessings. Yet I say, howsoeuer it bee thus bridled, in it selfe it is more then ordinarie or naturall, and hath in it some degree and mixture of hellish virulencie. Ordinarie hatred expires in the downe-fall of his aduerrie: Nay, any one of generous minde out of the interest he chalengeth in the common state of humanitie, will commiserate the distresse and affliction euen of his greatest and basest enemy; but much more of one of noble spirit and eminent worth, and more then that, of one that hath followed him with all offices of kindnesse and loue: yet the flame of this hatred is so fierce and so set on fire by hell, that it is not extinguished euen with the blood of his supposed Opposite, but barbarously sports in his miseries, and with insolencie tramples vpon his desolations. This appeareth cleerely in the example of *David*. *Psalm. 35. 15. But in mine aduersitie they reioyced, and gathered themselves together: the abjects assembled themselves against me, and I knew not; they tare me and ceased not.* Who without indignation can thinke vpon these leaud companions and base drunkards, that with the false scoffers at bankets gnashed their teeth, and cruelly insulted ouer the miserie and disgrace of that man, that was a man after Gods owne heart, of incomparable excellencie, and so kindly affected towards them, that when they were sicke he clothed himselfe with a sacke, he humbled his soule with fasting, and mourned as one that mourneth for his mother. You see then the fountaine both of the greater floods of bloodie persecutions, and the lesser streames of inferiour vexations; as slanders, railings and false imputations. To some particulars whereof I now come:

First for Pride. It is most certaine that Pride truly so called, is the most pestilent and incompatible Opposite that Grace hath: and therefore hee that is most sanctified, most fights against it. For besides that this fierie dart is deepe-ly impoysoned in our corrupted nature, Satan knowes out of his

his own experiēce how to manage it with notable cunning; and he followes this weapon with such eagernes and confidence, that after it is broken vpon the shield of faith, yet he labours with might and maine to fasten some splinter or other, euen in the soule humbled for sin and vowed vnto the seruice of God, as I told you in the first part of priuie hypocrisie. But I appeale vnto the consciences of the children of God, whether many times the world doth not interpret that to be pride in their actions & cariage, which is nothing else but a gracious freedome of spirit, arising from a conscioufnes of their innocencie and independancie, wherby they are inabled to stand with courage against corruptions and the sins of the time, to follow good causes with boldnesse, with resolution to defend a knowne and warrantable truth, and indeed to prefer the saluation of their soules before the gaining of the whole world. Innocency makes them as bold as Lions: *The wicked flee wh n none pursueth; but the righteous are bold as a Lion:* And their warrant is out of Isai. 51. vers. 7. 8. *Hearken vnto me ye that know righteousness, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes. For the moath shalleate them vp like a garment, and the worme shal eat the like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.* Independancie holds their hearts vpright in all their actions, that they are neither swaid awry by partialities, or secret relations to wrong ends. I meane not independancie in respect of lawes, gouernment, authoritie, charitie, vnitie with the Church or the like, I meane no such independancie: but in respect of basenesse, flattery, corruption, temporizing, indirect prosecution of their honours and preferments, &c. which are fetters of Satan, by which he confines many to a wretched slavery euen in this life, and without repentance to endlesse miserie hereafter.

Prou. 28. 1.

Secondly, hypocrisie is many times by the world vniustly laid vnto the charge of the children of God. *David* had his ful portion in this imputation, as appeareth in many Psalms. The causes for this time I conceiue to be two.

2

1 The first may bee suspitiousnesse, an argument euer of worthlesnesse and impotencie. For insufficiencie is most apprehensue and suspitious. I know there is a godly iealousie, and a iealousie of state; but I meane that suspition which is opposed as an extreame to that imperfect vertue, the Morallists call immunity from suspition, by which a man doth cast the worth, actions and affections of another in his owne mould, and thinks euery man obnoxious to al the infirmities he finds in himself. Hence it is, that he which indeed is truly an hypocrite, and neuer passed the perfection of the Pharisee, doth most confidently brand the childe of God with that name, hoping therby to giue some poore satisfaction to his owne thoughts, that would gladly rest in a formalitie, and notice to the world, that howsoeuer there may be pretences, yet indeed there is none better then himselfe.

2 The second cause is a disabilitie, and blindnesse in the naturall man of discerning and acknowledging the operations of grace. For let a man bee otherwise neuer so eminently or vniuersally qualified; yet without the experience of the power of godlinesse vpon his owne soule, he cannot see, he will not be perswaded of the actions of grace in another man; and therefore interprets them to be nothing but hypocrisie, and only pretended, vaine gloriously to gaine an opinion of more then ordinarie pietie. What the conceit of an vnregenerate man is of the state of grace, is plaine out of the conference of our blessed Sauour & *Nicodemus*. *Nicodemus* was a great Rabbi in Israel, a famous Doctor in the Law and the Prophets, in which no doubt hee had many times read the doctrine of regeneration: yet when he comes to be examined of the power & practise of it, he holds the new birth (without which no man can euer see God) to bee as impossible, as for an old man to returne into his mothers wombe and be borne againe. Euen such is the iudgement of others in his state, of the fruites, effects and course of sanctification. And therefore I maruel that any child of God will afflict his soule, hang downe the head, or remit one iot of his zeale in goodness for vniust censures in this kinde: sith hee knowes that
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naturall men though neuer so wise, so learned, or glorious in the world, want spirituall taste, and therefore cannot relish the fruits of the spirit, are blind and cannot see or iudge of the light of grace, are in darkenesse and cannot comprehend it.

Thirdly, the formall hypocrite doth settle himselfe with more resoluednesse in his opinion of being in state of grace, when hee sees the world account the children of God but a companie of fellowes, who, out of a proud singularitie, diuide themselues from the common fashions and customes of the world; not considering that if euer he meane to saue his soule, he must be singular too in holinesse and sanctification (for I meane not in vnwarrantable opinion, or separation from the Church.) Except his righteousness exceed the the righteousness of the Scribes and Pharisees, what singular thing doth hee? that is, except to his ciuill honestie and outward performance of religious duties, there be added a singularitie of sauing grace, and except besides all other ornaments of mind, if it were possible, posselt in ful perfection, there be yet moreouer inspired that blessed and precious vigor that quickens him to eternall life, he cannot enter into the kingdome of heauen.

This note of singularitie hath in all ages been imputed to those, that with a good conscience haue laboured to keepe themselues blamelesse and pure in the midst of a naughtie and crooked generation. *Behold, saith Isaiah, chap. 8. ver. 18. I and the children whom the Lord hath giuen me, are as signes and wonders in Israel, by the Lord of Hosts, which dwelleth in mount Sion.* It had been no wonder had they been onely as signes and wonders amongst the enemies of God, and nations of vncircumcision; but that they should be signes and wonders in Israel! God had chosen him but one little vineyard amongst all the spacious forests of the earth; out of the glory of all the Kingdomes of the world he had chosen him but one handfull of people; and yet in that vineyard, his faithfull Ones are but as the berries after the shaking of an Oliue tree, two or three in the top of the vtmost boughs, &c

four or five in the high branches. In that little people, his children are but as the first fruits : so that euen in Israel they are become as monsters and spectacles of amazement. Then so it is indeed, that a man drawne out of the darknesse of this world and illightned with grace is like a starre new created in the skie, that drawes all the world to gaze vpon it. Nay, and he drawes not onely the eies of men vpon him, but is an eie-sore vnto the. For thus speaketh the wicked of the righteous man ; Wisd. 3. 15. 16. *It griueneth vs also to looke vpon him, for his life is not like other mens : his waies are of another fashion. He counteth vs as bastards, and he withdraweth himselfe from our waies as from filthinesse; he commendeth greatly the latter end of the iust, and boasteth that God is his father.*

4

Fourthly, the formall hypocrite is well pleased with his present state, and very vnwilling to embrace more forwardnesse; because it is commonly thought, that the state of a true Christian indeed, is a life full of vncomfortablenesse, melancholy, austerity and sadnesse. The heart of man is naturally greedy of ioy and contentment, and is either weakely or strongly refreshed according to the vanity or soundnes of the comfort in which it reposeth, but it must either enioy it in some kind and measure, or it will waste and consume it selfe. Hence it is, that those who want inward and spirituall ioy arising from the testimony of a good conscience, from an assurance of remission of their sinnes and the fauour of God, hunt after worldly contentments and carnall ioyes. At home in their owne hearts they finde little comfort, rather much terrour if their consciences awake, and therefore they seeke to refresh themselues amid their treasures, honors and sports; at Plaies, in Tauernes, with merry company, and many other such miserable comforters; nay, they had rather be necessarily imployed then solitary, not so much to auoid idlenesse as bitings of conscience. Yea, some had rather cease to be men, then that their consciences should awake vpon them, and therefore they labour to keepe it asleepe and to drowne sorrow for sinne, with powring in of strong drinke. But let them looke vnto it, though it go downe pleasantly; yet secretly

secretly and insensibly it strengthens the rage, and sharpens the sting of the worme that neuer dies, against the day of their visitation; for *in the end saith * Salomon, it will bite like * Prou. 23. 32. a Serpent, and hurt like a Cockatrice.*

This outward and worldly ioy, because the children of God doe not pursue; because they will not relie vpon those broken stauces of reed, they are esteemed the onely melancholike and discontented men. But I maruell when or with what eyes the worldlings looke vpon the faithfull Christian.

It may be, while he is yet in the sore trauell of his new-birth, and humbled vnder the mighty hand of God with affliction of conscience for his sinne. If so then they should know that men must mourne for their sins as one that mourneth for his onely son: and be sory for them, as one is sorry for the death of his first borne. There must be in them a great mourning as the mourning of *Hadadrimmo* in the valley of *Megiddon*: as it is *Zac. 12. 11.* And this sorrow is a blessed sorrow, for it brings forth immortality. And either themselves must haue a part in it, or they shall neuer be made partakers of the fulnesse of ioy at Gods right hand. What though the childe of God lie for a night in the darkenesse of sorrow and weeping for his sinnes? marke a while, and the day will dawne, and a day starre will arise in his heart that wil neuer set, vntil it hath conducted him vnto the light that no man can attaine vnto: The sunne of righteousness will presently appeare and will drie away his teares, and with euermore lasting light will shine vpon him for euermore.

But it may bee the worldlings take notice euen of the whole course and best state of the child of God, and yet can see nothing therein but vncomfortable strictnesse, and sad austeritie. But then I must tell them they looke onely vpon him with carnall eyes and deceiue themselves: for so indeed he doth not appeare a boisterous *Nimrode*, or dissolute Ruffler amid the vanities and delicacies of the world; that is for Sathans reuellers, who haue smiling countenances, but bleeding consciences; glorious outsidcs, but within nothing but rottenness

rottenesse and prophanenesse, much laughing when the heart is sorrowfull. But if they were able with illightened eyes to pierce into the inward parts of Gods childe, they should see within, hope already feasting vpon the ioyes of eternitie: they should see faith holding fast the writings by which the kingdome of heauen is conueied vnto his soule, sealed with the precious blood of the Sonne of God; that nor man nor diuell is able to wrest out of it hand: They should see the white stone mentioned in the Reuelation, wherein there is a new name written, which no man knoweth sauing hee that receiue it. Whence springeth such a strong comfort and high resolution in the affaires of heauen, that no sword of the Tyrant, no flame of crueltie, nor the combination of heauen and earth shall euer bee able to amaze, abate or extinguish.

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Fifthly, the formall hypocrite doth more confidently continue in a selfe-liking of his owne state, though the state of vnregeneration; because hee seeth those that besides his outward forme of religion are indued with an inward and vnfeined sinceritie in al their waies, to be reputed but as the offscouring of all things, the simple fellowes and precise fooles of the world. They haue indeed been so accounted in all ages. For the hearts of wicked men being stufte with prophanenes and earthly pleasures, being swelled with ambition and worldly wisdom, easily bring forth pride and contempt: And therefore they looke a farre off at the children of God, as at fellowes of base and neglected condition, of low spirits, of humble resolutions, of weak minds, vnable to manage affaires and occurrents for their preferments, of no dexteritie to plant themselues in the face and glorie of the world; when God knowes if they could be perswaded that there were no heauen but vpon earth; and that the power and exercise of godlines were nothing but an vnnessefarie precisenesse; if they would enlarge their consciences proportionably to the vast gulfe of the times corruptions; if they durst make a couenant with death and an agreement with hell, and put the euill day farre from them; sure they might

might outstep many of these great Ones in their Proiects of policie and the precedencies of the world: but sith they cannot, they dare not, they will neuer by the grace of God be so perswaded; they are well content with their continuall feast, a good conscience, while the others are fatted with their wine and their corne and their oyle against the day of slaughter. And thē at that day they will change their minds. For go, I beseech you, into the sanctuary of the Lord and vnderstand their end; they are now vpon the stage of this world in their full glorie; but were they as mightie as Leuiathan, as cruell as Dragons; could they reare their honours to the height of \bar{y} clouds, nay, aduance their thrones aboue beside the starres of God, yet they must downe, they haue but one part to play, they must make their beds in the dust; and then when they are once disroabde of their greatnes and glorie, and stript naked of their honors and preferments, and without all mitigation by worldlie comforts, left vnto the full rage of a stinging conscience; then they change their note and alter their iudgements, and sigh for grieve of minde, and say within themselves: These are they whom we sometime had in derision & in a parable of reproch: we fooles thought their life madnesse, and their end without honour. How are they counted among the children of God, and their portion is among the Saints! Therefore we haue erred from the way of truth, and the light of righteousness hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs: we haue wearied our selues in the way of wickednesse and destruction, and wee haue gone theow dangerous waies: but wee haue not knowne the way of the Lord.

But here by the way I must giue this caucat lest I bee mistaken in this last point, or that which followes: I doe not diuide by necessarie and ineuitable diuorce greatnesse and godlinesse, holinesse and high places; God forbid: I make betwixt them no other opposition then *David* doth in the 73. Psalme, himselfe being most holy and most honourable. I rather infinitely desire to inflame the noble and worthie spirits of all those whom the Lord hath aduanced in gifts, in

greatnesse, in honours, in gouernment or any kind of preecedencie aboue their brethren, to a proportionable excellencie of zeale and sanctification. For certainly as power, policy, authority being abused and not sanctified to the owners, become in the meane time strong pillars for the supporting of the kingdome of darknesse, pestilent instruments of much mischiese, and hereafter shall be soundly payed home with an answerable degree of extraordinarie vengeance, horror and torment: so great wisdom, great knowledge, great honours, being imployed impartially, resolutely and vnreservedly, in soliciting and furthering the causes of God, in strengthening the cold and languishing state of his religion, in refreshing the harts of his Saints which ordinarily are oppressed & disgraced by the cruelties of prophane men, procure in the mean time great honor to his great name, great good vnto his Church, great ioy vnto his Angels, great comfort vnto the soules of the owners, and fairer and brighter crownes of glorie to their heads in the world to come. And so I come to the

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III.

Third reason, whereby the formall hypocrite doth falsely perswade himselfe to be in the state of true happinesse and saluation: and that is an outward happinesse and successe in worldly matters, much plenty and prosperity in his outward state. For thus hee reasons in his owne thoughts, and playes the cunning sophister to deceiue his owne soule. The Lord, thinkes he with himselfe, hath marueilously encreased me in riches and honors, he hath strangely continued vnto me my health and hearts desires: The secret influence of his blessing hath still followed and prospered me in all my businesses and affaires; therefore doth hee conclude, vndoubtedly I am protected from aboue, my state is the state of grace, these many louing fauours must needs argue, that I am in high fauour with God, and these outward blessings are signes that my seruices are sanctified and accepted of him. But in the Schooles we should tell him that this is a fallacie *a non-causa*. For all outward happineses are for speciall reasons, and by particular indulgence more often, and very plentifully

plentifully in this world vouchsafed to the wicked and prophane. This appeares Ierem. 12. vers. 1. 2. *Wherefore doth the way of the wicked prosper? Why are all they in wealth that rebelliously transgresse? Thou hast planted the, and they haue taken roote: they grow and bring forth fruit.* Mal. 3. v. 15. *Euen they that worke wickednes are set vp, and they that tempt God, yea, they are deliuered.* Iob. 21. v. 7. &c. *Wherefore do the wicked line and waxe old, and grow in wealth? Their seede is established in their sight with the, and their generation before their eyes. Their houses are peaceable, and the rod of God is not upon them. They send forth their children like sheepe, and their sons dance. They take the Tabret & Harpe, and reioice in the sound of the Organs.* Let him therefore that thus concludes the happinesse of his soule from his worldly prosperitie, know and consider, that as the end and reward of the godly and wicked is different in place and nature; the one being the highest heauens, and the highest aduancement of the soule to the fulnesse of glory and blisse; the other the lowest hell, and the very extremitie of the greatest miseries and vexations, which a created nature can possibly endure. So experience of all times teacheth vs, and heavenly iustice requires a contrarie manner of passage and proceeding to these ends.

The wicked in this world do easily runne vp without rub or interruption, many times with acclamation and applause, all the golden steps of honours and preferments; but vpon the highest staire they finde the most slipperie standing, and the top of their earthly felicitie is the most immediate and certaine descent vnto their greatest downfall. They are royally mounted heere vpon earth, and gallop swiftly ouer the faire and greene plaines of plentie and pleasures; but at the end of their race they are ouerturned horse and man, and tumbled headlong into the pit of destruction. They fairely glide ouer the sea of this world with full saile, with much calmenesse and serenitie, and richly laden, but in the brightest Sunshine, and when they least suspect it, they suddenly and without recouerie, sinke into the gulse of darknesse and desolation.

But it is iust otherwise with the children of God, for they many times in this their pilgrimage sticke fast in the mirie clay of pouertie and contempt, sometimes they are inclosed euen in a horrible pit, as *Dauid* speakes, of feare and terrour of conscience for their sinnes. They are by the way companions to Dragons and Ostriches, they walke among rebels, thornes and Scorpions, that rent and teare, and sling them with many oppressions and cruell slanders. Neither is the danger in the way all; they haue persecutors which are swifter then the Eagles of the heauen, who pursue and hunt them vpon the mountaines euen like Partridges, and lurke for them in the wildernesse, as those that lie in waite for blood. Nay, yet besides all these vexations from the world, the immediate malice of hel raiseth many tempests of temptation against them, and sometimes euen all the waues and floods of God himselfe goe ouer their heads. This the way, the race, and the euening of Gods children in this world; but ioy comes in the morning, their end is peace, their reward is a bright morning starre, their hauen is endlesse happinesse and life eternall.

The reasons of this contrarie state and condition of the wicked and godly in this life may be these. First for the flourishing of the wicked.

1. One reason may be, the notable cunning and policie of Satan, in plotting and contriuing the prosperity of those whom he perceiues & hopes it wil insnare, and in whose harts it begets hardnes, pride, insolency and forgetting of God. For we must vnderstand, that the diuell euer proportions his traines and temptations most exactly, euen at a haire breadth, to the tempers, humors & dispositions of men. If he meet with an ambitious and working spirit, he is well enough content to lighten him the way to hell with some ray or beame of all that great glorie of the world which he offered Christ, if he will fall downe and worship him. Little cares he, so that he may keep a man fast in his hold vntill the day of execution, whether in the meane time he lie in a lower dungeon of discontented retirednesse, or in the golden fetters of some
more

more honorable seruitude and glorious miserie. If he meere with a base and earthly minded fellow, that preferres a little transitorie trash before the pretiousnesse of his owne soule, and the lasting treasures of immortalitie; why he can easily prouide a golden wedge, and cast in his way to enrich him; he can compasse for him, though by bloodie meanes and mercilesse enclosure, a *Naboths* vineyard to enlarge his possessions. For all is one to him so he keepe him his owne, whether by want and pouertie hee driue a man to impatiencie, murmuring, and independencie vpon the prouidence of God, or by heaping vpon him abundance of wealth, and filling him a full cup of temporall happinesse, he cast him into a deepe sleepe of carnall securitie, and a senselesnesse in al matters of sanctification and saluation.

But whereas Satan hath found by much experience, that such as are fenced with riches and honours, doe many times falsely assume vnto themselues a conceit of greatnesse and goodnesse, of protection, and immunitie from dangers, so that they are more fearelesse of the iudgements of God, because they are not plagued like other men, more carelesse of storing themselues with spirituall comfort against the day of visitation, because they are in the meane time plentifully encompassed with worldly contentments, more regardles and neglectiue of the ministry of the word, because they would not willingly be tormented before their time; therefore, I say, hee followes with more hope and better successe this temptation by prosperitie. And the rather, because crosses, afflictions and heauie accidets, are many times liuely instructions and compulsions to bring a man to the knowledge of God and himselfe; to abandon all confidence in earthlie things, and to embrace the most comfortable and heauenly state of true Christians. Wherefore if any man be content to stand for Satans kingdome, either by open and profest impietie, or by close conueiances and secret practises and conuincie; he will be sure to prepare, incline and dispose al occasions, meanes and circumstances for his aduancement into reputation with the world. And how potent hee is in these

cases, you may conceiue, sith he swaies the corruptions of the time, sith he rules and raignes in the harts and affections of the most men; and is euer the arch-plotter in all Simoniackall, indirect, corrupt and vnconscionable consultations and compacts.

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The second reason of the flourishing of the wicked in this life, is their large and vnlimited consciences: For if a man once haue so hardned his heart by often grieuing the good spirit of God, and repelling his holy motions; if he haue once so darkned the eye of his conscience, by offering violence to the tenderesse, and neglecting the checkes thereof, that he can now entertaine and digest without scruple or reluctation, any meanes though neuer so indirect, any condition, though neuer so base, any aduantage, though neuer so vnconscionable or dishonourable; it will be easie enough for him to thriue in the world and raise himselfe.

For what, I pray you, were not the Papiſts now able to do, who haue enlarged their consciences like hell; nay, they haue stretched them beyond the whole compasse of all hellish darknesse, euen into a *vault* of their owne; what, I say, were not they able to do, except they were countermanded by that irrefragable, eternall, and particular decree of God, that *Babylon* must now downe as irreouerably, as the great millstone in the *Reuelation* cast with violence into the sea? Why certainly they were able by their policies & principles, not only to reestabliſh their former Antichristian tyrannie, but to cast the whole Christian world, nay this & the other world & the whole frame of nature into combustion, darknesse and confusion. And no maruell: for these fellowes consciences can without remorse digest euen the sacred blood of Kings, and swallow downe with delight the ruines and desolations of whole kingdomes. Their bloodie superstition hath so quite and searefully extinguisht all sense of common honestie, and put out the light of naturall equitie, and the common notions of right and wrong; that they broch with bold faces the curled poison of equiuocation, the diuels old imposture in Oracles, a verie straight passage to damned Atheisme,

Atheisme, and the dissolution of all humane societie: that to them the breach of the lawes of God, of nature and nations, is meritorious and worthie canonization, if it serue any way to the aduancement of their execrable idolatrie; to the repairing of their decaying *Babylon*, and to reare their *Italian Idoll*, the *Priest of Rome* yet a little higher about all that is called God.

In this respect then, that the wicked dare enlarge their consciences to the vtmost bounds of any pleasure, gaine or preferment, they haue great aduantage for the engrossing of all worldly happinesse, and may easily purchase a Monopoly of earthly prosperity. One of this widenes of conscience proceed much mincing and excusing, many interpretations, favourable constructions, and distinctions of sinnes. As for example, that *Vsurie* is of two sorts, biting, and toothlesse; when all kinde of *Vsurie* is pestilent, and most certainelie damned in the booke of God. That *Symonie* is either buying the gifts of the holy Ghost, or buying Church-liuings; as though this latter were not so foule and enormous, when it is able in short time to bring a curse and confusion vpon the most glorious and best settled Church in the world. That of lyes, some are pernicious, some are officious, and for a greater good; when as euen the learned schoolemen, who are far enough from precisenes, hold euery kinde of lie to be a sin indispensable; when as *Austin* that worthy father & great disputer, admits not a lie for the saluation of a mans soule, which is far more worth then the whole world: Nay when a man is not to tell a lie for the glory of God, as it appeareth, *Iob. 13.* then which there can be no greater good. Of Oathes, that some are greater and more bloodie; some are lesser, ordinarie and more tolerable; as though custome and commonnesse made these latter excusable and vnpunishable, when as the plague of God hangs continually ouer the head of what swearer soeuer, readie euery houre to seaze vpon him, and sinke him downe into the bottome of hell. The flying booke of Gods curse and vengeance shall enter into the house of the swearer, and shall not only cut him off, but shall

Chap. 23. 10.

shall consume the very timber thereof, and the stones thereof. Neither doth this plague rest within priuate walles, but it wastes the glorie and prosperitie of whole kingdomes. *Because of Oathes, saith Ieremie, the land mourneth, & the pleasant places of the wildernesse are dried vp:* nay if it were possible that the breath of the swearer should reach vnto the heauens, it would euen staine the glorie of the starres, and rot those faire and immortall bodies, it is infected with such a canker and pestilencie; and so immediatly strikes at the face of Almighty God. Many other such leaud distinctions of sinnes there are, framed and followed by the sensuall, greedy and ambitious affections of prophane men, that they may more pleasingly to themselues, and more plausible to the world, compass their ends and desires. No maruell then though they haue the wicked world at will.

3

The third reason of the flourishing of the wicked, is, because they are men of this world; and therefore they haue onely their portion and full felicitie heere. Their heauen is vpon earth: their pleasures in their life time with the rich man in the Gospell. For as the euerlasting covenant of inward peace, grace and glorie, is peculiarly confirmed to the children of the spirit: so many times in great measure the temporall promises of outward happinesse are performed vpon the children of the flesh. When God had established vpon *Isaak* the euerlasting promises of loue, mercy and blessednes: yet he was content to make *Ismael* a great man vpon earth. *Concerning Ismael, saith he to Abraham, I haue heard thee, loe I haue blessed him, and will make him fruitfull, and will multiplie him exceedingly. Twelue Princes shall he beget, and I will make a great nation of him.*

Genes. 17. 20.

4

Fourthly and lastly, the prosperitie of the wicked makes them more inexcusable, and their damnation more iust before the tribunall of God. For it is iust with him to bring a greater measure of tribulation and anguish vpon them, in whom his many fauors and louing kindnesse haue brought forth vnthankfulnes & rebellion: & that wrath is most iustly returned vpon their heads, which by despising the riches of
his

his bountifullnesse, and patience and long sufferance, leading them to repentance ; they haue heapt vp as a treasure vnto themselues against the day of wrath, and of the declaration of the iust iudgement of God.

You haue heard the reasons of the happinesse of the wicked in this life : but it is not so with Gods children. For they must mourne in this vale of teares while the world reioy- ceth. And as the wicked are fild and fatted with worldly happinesse and plenty against the day of wrath : so Gods children must be prepared and fitted with afflictions, for the glory which shall be reuealed. They are shortly to become inhabitants of that great and glorious citie, whose founda- tions are pretious stones, whose gates are Margarites, whose streets are pure gold, as the shining glasse ; they must bee companions of the blessed Angels, and stand in the presence of that great and sacred Maietty ; and therefore in this life they must be cast into the Lords furnace, that in the fire of affliction they may be more and more purified from earthli- nesse and corruption ; and so with holinesse and humilitie prepared for that high perfection of heavenly beautie, glory and blisse. Let euery godly man then with comfort and be- nefit vndergoe those crosses which the Lord layeth vpon him : for they are vnto him as looking glasses, wherein God sees his faith and dependance vpon his providence ; the world his patience and constancy ; himselfe the spots of his soule, his decayes of grace, the breaches of his conscience, his neglect of the duties of his calling, his coldnesse in reli- gious seruices, his fall from his first loue : So that by them, God is pleased and glorified, others edified and instructed, himselfe humbled, recovered by repentance, and more san- ctified.

I haue stayed long vpon the third reason of the formall hypocrites false perswasion of being in state of grace. The reason is ; because ciuill honesty, performance of outward duties of religion, and worldly prosperity meeting toge- ther in an vnregenerate man, many times breed a very strôg conceit of his being the child of God, and an obstinate im-

patience of hearkening; and stepping forward to grace, or any further perfection. I come now to the fourth reason, whereby the formall hypocrite doth falsely perswade himselfe to be in the state of true happinesse and saluation, and that is:

Ratio IIII.

A misconceit of Gods iustice, and a straining and racking of his mercy beyond his truth and promise: so making the way to heauen broder then the Scripture hath made it, and himselfe more blessed then he is indeed. Mans heart is naturally empoysoned with pride and hypocrisie, and therefore is hardly drawne heartily to acknowledge the horrible vglines of his sinne; or that Gods proceeding against it with such waight of vengeance is equall. Hence comes much indulgence, and partiall censuring of our owne sins, transferring them vpon allurements, occasions, circumstances, necessity and the like: much lessening and impairing Gods iustice, but amplifying his mercies, euen to the securing of vnwarrantable courses. *Adam* immediatly after his fall shifeth off his sinne vpon his wife; nay, he is so blind in spiritual iudgement of diuine purity, that rather then he will crie guilty he will fasten the fault by consequent vpon God himselfe. *The woman*, saith he, *which thou gauest to be with me, she gaue me of the tree, and I did eate*. So gladly would sensuall men perswade themselues, that either their sins deserue not so strict account and great iudgements; or that God doth exercise too much rigour in inflicting them. For out of their worldly wisdom they measure and esteeme the vnspotted and infinite Ocean of the iustice of God, by the finite, muddy and imperfect streame of humane iustice. Lawes and constitutions of states and kingdomes are bridles to curbe and moderate our corruption, that we become sociable and peaceable; but they cut off only from the Body politique by finall execution, those that are of notorious and desperate condition, such as are Theeues, Murtherers, Traitors and the like. A very proportionable conceit, I am perswaded, of diuine iustice and comminations in the law of God, lurkes in the hearts of many; they thinke that those sinnes that arise inevitably

Genes. 3. 12.

uitably out of our corrupt nature, or that are committed by strong temptation, or that are lesse pernicious, are, I know not how, naturally pardonable; and that if they be of the ciuiller sort, if they be outwardly comformable in their liues, and harbour good meanings and intentions in matters of religion, though they neuer trouble themselues with more strictnesse, and a course of sanctification, yet they thinke that God will be mercifull in the end, and that it will goe well enough with them; and that only fellowes of infamous note, such as are swearers, liers, vsurers, adulterers, and the like, shall be excluded finally out of heauen. But I would haue these men know, that though the sea of Gods mercy be bottomlesse, though the promises of grace be many and pretious, yet not one drop of all that great sea, not one iot of all those gracious promises, belongs to any, saue onely vnto him that groanes and sighes vnder the heauie waight and burthen of his sins, that is of a broken and contrite heart, that trembles at his word, that vndissembledly sorrowes and repents for all his sinnes, forsakes them, and resignes vp himselfe in holy obedience to all his Commandments. I would haue them know, that he is as infinitely iust, as he is infinitely mercifull, and will as certainly powre all the plagues and curses in his booke vpon the impenitent sinner, as he will performe all his promises of grace to the faithfull Christian.

The fifth reason whereby the formall hypocrite doth falsly perswade himselfe to be truly happy, and so by consequent that keeps him short of the state of grace, may be this: When by some good motiō of Gods spirit it stirred vp in him by the preaching of the word, he begins to set and addresse himselfe to a sanctified vse and exercise of religion, and to a faithfull and constant course of true holinesse indeed; he presently meets with a sore and strong opposition by his own inward corruptions, by temptations of Satan, & vexation from the world; which he perceiuing, and being very sensible of such sudden disturbance from his former security, perswades himselfe, that the passage to grace is not so rough and boi-

sterous, and therefore retires and reposeth himselfe vpon his formall Christianity, as the best state he sees any possibility of attaining vnto. But if he will saue his soule, he must acknowledge and feele by his own experience the truth of that saying of Isai. 59. 15. *He that refraineth from euill, maketh himselfe a prey.* For what child of God is there truly conuer- ted, who at the very first step out of the world, and the vanities therof, met not with many crosses and discouragements? He knowes, and may remember full well whosoeuer he be, how his owne flesh fretted when it felt it selfe snaffled and guided by the Law of the spirit; how by making conscience of sinne he laid himselfe more open to the aduantages, wrongs and insultations of his enemies; how the companions of his former leaudnesse and iniquity railed and raged against him, as against an Apostata from good fellowship and high resolution. And Satan, that he may giue edge and vigour to all these vexations, he busily bestirres himselfe, and calls about to hinder our conuersion. While a prisoner lies in a dungeon fast in fetters, the Iaylor is quiet and secure but if he once knocke off his bolts, breake the prison and escape, there is presently a tumultuous clamour in the house, the Country is raised, and he is followed with *Hue and Cry*: Euen so while we lie quietly in the captiuitie of sinne, vnder the chaines of eternall death, he neither disquiets himselfe nor vs: But if by the mercies of God we be once enlarged, and set foot into the liberty and light of grace: why then all the powers of hell are presently in armes and vprere, and with much malice and fury the instruments of darkenes are set on foot to regaine vs into his kingdome. This point appears in the fifth of the Canticles: Our blessed Saviour is there said to stand at the doore and knocke, being full of the precious dew and drops of diuine grace, and waiting patiently in the cold and darknesse of the night; but yet we see, what a do and stirre there is with the Christian soule, before she can get vp out of the bed of pleasures and vanitie; the sweetnesse of sinne and sensuality had so deeply posselt and bewitched her, that by her excuses and delaies she hazards

so great saluation and happines, tendered vnto her by her spouse, Yea, and at length after she is resolved to renounce her pleasures, and in some good measure hath conquered her inward corruptions, so that she opens the doore and followes Christ; besides other troubles and encumbrances she finds abroad, the very watchmen that should haue told her the way, and directed her after her spouse, euen they set vpon her, and smite her, and wound her, and take away her vaile. Euery man then that will come vnder the banner of Christ, and haue part in the conquest, must together with the new man put on a Christian courage, both to tame and repress the rebellions of his owne flesh, and to withstand and repell assaults and persecutions from abroad.

The sixth reason, whereby the formall hypocrite doth falsely perswade himselfe to be in state of true happines, may be, an obseruation of the death & ends of other men, whose liues, he perswades himselfe, come short of those perfections and degrees of goodnesse he finds in himselfe. As if he take notice of a notorious sinner, who vpon his deaths-bed by a perfunctory show of penitency, and some formall eiaculations for mercy and pardon, makes the world belecue he dies a Saint. Or if he obserue the end of an honest ciuill man, yet neuer acquainted with the power of grace, to be quiet, peaceable, and confident, without impatiency, feare or despair; he presently out of a comparatiue examination of his owne state, (which he finds, not only free from notorious finnes, but besides morall honesty, graced with outward religiousnes) I say he presently conceines his owne workes in respect of theirs, to be workes of supererogation, his owne life certainly to be without all exception, and so himselfe without all danger of damnation. And this conceit is notably confirmed, if there follow some glorious and flattering Panegyricke of funerall commendation. For then he holds the assurance of his happinesse to be sealed vnto him by the mouth of the minister, and so with resolution and obstinacy, stickes fast in his present state and will no further.

Mistake me not in this last point, beloued in Christ Iesus.

• But let no man beare himselfe presumptuously vpon this comfortable promise, but consider well the condition for it is thus in the Text: *But if the wicked will returne from all his sins, that he hath done, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.* Ezech. 18. 21.

For first, I do not go about to confine the boundles and vnlimited mercies of God, nor absolutely to exclude repentance from the deaths-bed. I know that precious truth, registered in *Ezechiel*: * *At what time soeuer a sinner, &c.* like a Pearle in a ring, and a Starre in his Orbe, shines, amongst many other gracious promises in the booke of God, with speciall comfort, vnspeakable and glorious, vpon the darkened & drouping soule of euery true penitent, at what time soeuer. But yet this I say in this point; That any man that knowes, and is acquainted rightly and truly with the narrownes of the way to heauen, the nature of Gods iustice, the cunning sleights of Satan, the difficulty of true repentance, how fearfully mans heart is hardned by custome and continuance in sinne; he would not defer his repentance to his old age, or deaths-bed for ten thousand worlds. I adde this: That

As a sudden death in respect of time, or a death, wherein appeares much impatiency, fiercenesse and vncomfortable behauiour, by reason of the quality of the disease, or some extraordinary temptation for the time, or that God will be so glorified, by iustly hardning the wicked, may bee the way to euerlasting happinesse: so a lingring, patient, and lamb-like death, may be a passage to endlesse woe and miserie. For that great iudgement is to passe vpon our soules, not according to the strange effects and symptoms of our sicknesse, not according to the short moment and violent passions of our death, but according to the actions of our health, the former affections of our hearts, and the generall course of our life.

Secondly, I would by no meanes be too busie, or vncharitable in my iudgement vpon those, which haue already stood, or falne to their owne master. But as I esteeme that cruelty and malice most sauage and vile that is discharged vpon the body, or good name of the dead; so I would haue also a charitable conceit follow the soule of the departed, so farre as spirituall wisdome, a good conscience, diuine truth, the glory of God, the safetie of the soules of the liuing, will giue leaue: But no further.

Thirdly,

Thirdly, neither do I mislike or condemne Funerall Sermons. I could rather wish; that as the death of his Saints is precious in the sight of God, so that it might be glorious in the eyes of men, I could rather desire, that the iust praises, & true sincerity of the child of God were published euen by some Seraphicall tongue; that both the glory of his graces might passe along and shine bright to all posterity; and that such a fire of zeale for imitation, might be enkindled in the hearts of all the hearers, (especially the present occasion making their minds more capable of perswasion) that they passing thorow the same course of holines, might at length be made partakers of the same happines with y^e Saints of God.

Only in these cases I would haue that spiritual discretion, truth, and conscience vsed, that neither the godly be iustly griued and offended, the wicked heartned and hardened in their courses, and false conceit of happinesse; nor the faithfulness and sincerity of the ministry disgraced and scandalized.

Thus farre I haue laid open vnto you the state of small hypocisie: in which may concurre immunity from notorious sinnes, all naturall and morall perfections, admirable variety of learning, policie, and all other acquired ornaments of the mind: an outward performance of all duties of religion, some measure of inward illumination, a resemblance and shadow of the whole body of true regeneration, and a perswasion (as you haue now last heard) of being in state of grace. Euen thus farre a man may goe in the profession of Christian religion, and yet be a stranger from the power of faith, and from the life of godlinesse. I now come by reasons and arguments to disable it in those points which haue not bin touched, for challenging any interest in the true happines of a man. And first to proue, that a performance of outward duties of religion, without the power of grace vpon the soule, and an vniuersall sanctification in all the faculties thereof, cannot produce any sound comfort in the heart, or acceptation with God.

My first reason is that Principle generally receiued with all

*illa statim
esse bonum
x Raro.*

all schoole Diuines; and very sound and Orthodox in true Diuinity. The iniquity, defect, or exorbitancy of any particular, of one circumstance, maketh an action euill: but an absolute integrity of all concurrents is required to make a good worke acceptable to God, comfortable and profitable to a Christian: The end must be good, the glory of God; the action it selfe in it own nature must be iust and warrantable; the circumstances honest and seasonable; the meanes direct and lawful; the fountaine, the heart, sincere and sanctified. If this last be wanting especially, though otherwise it be neuer so gloriously conueied, neuer so wisely managed, of neuer so goodly a show to the eyes of the world, yet it is not only mard and defaced, and no action of grace, but odious and abominable in the sight of God. The Moralists by the light of nature saw a truth proportionable to this, euen in the actions of vertue: The truth and worth whereof they did censure and esteeme, not by the bare outward action, but by the inward, free and independant vprightnesse of the mind: And therefore to an action truly vertuous they required a resolu'd knowledge, an irrespectiue and aduised freedome of spirit; a constant and easie habit of the mind, an entire loue to the fairenesse of vertue. So that whatsoeuer honest actions sprung from passion, humour, feare, respect, ambition or the like, they accounted vertuous and good, onely by accident and occasion, not inwardly and essentially: Whereupon they hold, that many great and honorable achievements of ancient Worthies amongst the Heathens, howsoeuer they were admirable in the eyes of men, and beneficiall to the publike State (for sometimes out of some sudden eleuation of spirit, or pang of vaine-glory, they were euen prodigall of their liues and blood, for the good and deliuerance of their country:) yet to the authors and actors themselues they were not the true workes of vertue, but of ambition, and a desire of immortall fame. It is euen so in the higher actions of grace and religion: Besides the outward performance, God requires sincerity of heart and truth in the inward parts, to make them gracious and acceptable

acceptable. And howsoever otherwise they may purchase them a name amongst men, prosperitie in the world, some lesse torment in hell, and procure good vnto others, yet except they proceed from a faith vnfaigned, and a pure conscience, to the Christians themselues, in respect of all heavenly happinesse, they are fruitlesse and vnprofitable.

My second prooffe is out of the 5. of Matth. *Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdome of heauen.* The outward righteousness of the Scribes and Pharisees was famous in those times, and much admired: So that if God did not principally respect the heart; if that were not true in the 16. of Luke; *That which is highly esteemed amongst men, is abomination in the sight of God;* they might not onely haue carried away the garland for pietie on earth; but haue iustly seemed to haue been the onely heires to a crowne of immortalitie in the heauens. For besides their forbearance and protestation against grosser sinnes, Murther, Theft, Adulterie, Idolatrie and the like, they were frequent and solemne in prayers, fastings, almes-deedes, and that with farre greater strictnesse and deuotion, then the religious actions of formall hypocrisie are performed in these times of the Gospell. Besides, I doubt not but many of them were perswaded, that their way was the way of life, and that they were in the state of true happinesse: And yet for all this, except wee exceed their righteousness, the speech is peremptorie, wee shall not enter into the kingdome of heauen. For wee see in the 23. of Matth. what a chaine of curses, out of the mouth of our blessed Sauour, did iustly draw them into the botome of hell.

Thirdly, this truth is manifest out of the doctrine of the Prophets: *Esay 1. Mich. 6. Hag. 2. Psalme 50.* and many other places. Whence ariseth this conclusion: That the principall and holiest exercises, the most solemne and sacred actions of religion, without sinceritie and sanctification of heart, are but as the cutting off a Dogs necke, and the offering of swines blood. Their sacrifices, oblations, & incense;

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2 Ratio.

3 Ratio.

their new Moones, their Sabbaths and solemne feasts were things commanded by Gods owne mouth; yet where they were performed with impure and prophane hearts, hee tels them, that his soule hated them, that they were a burthen vnto him, and that hee was wearie of them. For if the Lords contentment had finally rested in the worke wrought, and not chiefly respected the inward affection of the worker, had he required onely the ceremoniall action of sacrificing, and not the spirituall conformitie of the heart to his will; why he had not neede to desire sacrifices of them, nor expected supplie from their hands; as appeareth in that sacred and royall contestation of God with his people, about the question of his worship, Psal. 50. *I wil not reprove thee for thy sacrifices, (saith God) or thy burnt offerings, that haue not been continually before me. I will take no Bullocke out of thine house, or Goates out of thy folds. For all the beasts of the forrest are mine, & the beasts on a thousand hills. I know all the fowles on the mountaines, and the wild beasts of the field are mine. If I be hungrie, I will not tell thee: for the world is mine, and all that therein is. Will I eate the flesh of Bulls? or drinke the blood of Goates? Nay, if wee consider God in his absolute soueraintie, and essentiall glorie, euen that is true of the most sanctified works of Gods child, which is in Iob. 35. 7. If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand? And that of David, Psal. 16. 2. My welldoing extendeth not vnto thee.* For what can that little spark of holinesse in vs, which doth first too proceede from him, and is onely darkened in our corruptions, adde vnto that infinite Glory, and Maiesty, and Light, that no man can attaine vnto; with which hee hath incomprehensiblie lien encompassed from all eternitie? Only it pleaseth him of his infinite goodnesse, and out of a gracious desire of our saluation, to accept our sincerity, though mixt with imperfections, and to crowne his owne graces in vs. Where then shall appeare the bare outwardnes of hollow-hearted Chrittians? If the heart be wanting, what magnificence or glorie of outward seruices shall be able to dazle his sight, whose eyes are ten thousand

and times brighter then the Sunne, and sees cleerely our inmost thoughts? *Wherewith shall wee come before the Lord, or what shall we offer vnto him? Will the Lord be pleased with ten thousands of Rams, or with ten thousand riuers of Oyle? Shall we giue our first borne for our transgressiō, euen the fruit of our bodie, for the sin of our soule?* No; though we gaue all that we had to the poore, and our owne bodies to be burnt: nay, if it were possible, that by our meanes wee could vindicate the foules of all men now liuing from the iawes of eternall death; yet al would profit vs nothing, except our hearts be first purged by faith, pure from an euill conscience, and posselt of a sound and constant loue to God, his word, his honour, his truth, and seruants.

Let this then bee the conclusion to this point: Though a man were a morall Saint, an Angell amongst the Pharisees, absolute in all other perfections, yet without the inward power of grace to giue them life, hee is but a spectacle of commiseration to Angels, and to men; euen as that bodie is, which adorned with sundrie other exquisite beauties, wanteth eye-sight, the chiefeest grace that Nature hath in that kinde to bestow. Or as a cunning Organist, skilfull in the outward touch of his instrument, yet without winde inspired, cannot possibly strike the eare, or please the heart with any melodious noise: so though his actions bee flourished ouer with a faire tincture of outward religiousnesse, and he exact in morall honestie, yet without the breath and life of grace infused, there can be no true spirituall harmonie in his affections, words or conuersation, that either will beget sound ioy and spirituall delight in the soule, or bee pleasing in the eares of almightie God.

You see then, beloued in Christ Iesus, that the performances of outward duties of religion, euen the best, such as are Prayers, hearing the word of God, receiuing the Sacramēts, almes-deedes and the like, though they bee good in themselves, commanded of God, necessarie to be done of euerie Christian; yet if they bee diuided from inward sanctification and sinceritie of heart, are so farre from putting vs into

possession of true happinesse, that they are odious and abominable in the sight of God.

I told you in the beginning, if you remember, that besides outward righteousnesse, the formall hypocrite may belecue for a time, and therefore by the inward, though more generall and inferiour working of the Spirit, may haue a temporarie faith begot in him: and this faith may bring forth some fruites, and some kindes of inward graces. But that all this comes short of saluation, appeares in the parable: For there the hearer compared to the stonie ground, which I call the formall hypocrite, is one of the reprobate hearers, vpon whom the word is not the power of God to saluation. As for those fiue degrees added out of the sixth to the Hebrues, of which I told you the formall hypocrite may be partaker; it is manifest out of the same Chapter, that they come short of the state of grace. For a man but so furnished, may not onely fall backe to a worse, and more ordinarie state of a reprobate, but euen to the depth of all impietie and apostasie. He may not onely haue his measure of inward illumination, all his lighter ioy and comfort in Gods word quite extinguisht; but become a wilfull and malicious scorner of true godlinesse. He may not onely grieue, and quench the spirit; but hee may tread vnder foote the Sonne of God, count the blood of the Testament as an vnholly thing, and despite the very Spirit of grace, so that it may bee impossible, that hee should be renued againe by repentance.

In the last place I told you, that besides all these, the formall hypocrite might entertaine a perswasion of his being in the state of true happinesse; and so with contentment and securitie walke in the path that leades to eternall death: but how weak and false the reasons and motiues to this perswasion were, I haue before largely deliuered. It remains therefore, that I should now lay downe certaine markes and properties of difference, betwixt the state of formall hypocrisie and sauing grace: but I must referre a large prosecution and distinct treatise of them to some other place and time. Yet at this time, by the grace of God, I shall deliuer so much, that
any

any man that will deale faithfully with his owne conscience, and follow me with attention to the end, may in some good measure bee informed, whether hee lie yet in the shadow of death, or liue in the light of grace. Some difference then, first, may arise, out of the distinction of the degrees & workings of faith. Which that you may better conceiue, you must remember three sorts of faith: Historicall, Temporarie, Saving or Iustifying faith.

Historicall faith, is not onely a knowledge of the word of God, but also an assent of the heart to the truth of it. And this is of two sorts: either Infused, which is wrought in vs by the illighting spirit of God, and staying it selfe vpon his authoritie: Or Acquired, which is produced by the light of reason, discourse, and created testimonie.

The latter is to bee found in the Diuels; for they belecue and tremble. And in the Papists; for their faith is no better, according to their grounds and principles. My reason is this briefly; for I will deliuer my selfe of this point in a word. The Iesuites by their iugling haue cast themselues into a circle about the faith of the truth, and diuinitie of Scriptures; and that is this: Ask any Papist in this land, how he beleeueth Scripture to be the word of God, and diuinely inspired; hee will answer, Because the Church deliuereth it so to be. And why beleueth hee the testimonie of the Church? Because it is infallibly guided by the spirit. And how doth that appeare? Because it is so contained in Scripture, as in Ioh. 16. *The spirit will leade you into all truth.* And how shall wee know this scripture of *Iohn*, to bee the word of God and diuinely inspired? Because the Church deliuereth it so to bee; and so they must needs runne round in this circulation.

Now I would propose to the Papists, the choice of these three; one of which they must of necessitie accept: First, whether they will runne round in this circle, and wax giddie, and fall, and sinke into that pit, where Poperie was first hatcht; or they will breake the circle at the authoritie of the Scriptures, and so by consequent, they must fall to our side,

and the truth; or they will breake it at the testimonie of the Church, and so all their faith, as I told you, must needes bee only acquired, because it depends on a finite and created testimonie, and consequently comes farre short of saluation. I doubt not, but the Papists will acknowledge and approue that difference betwixt infused and acquired faith consented vpon by the Schoolemen: That infused faith, relieth immediatly vpon an increated authoritie; but acquired, vpon a finite and created testimonie. I know the Iesuites, a kinde of men inspired with a transcendencie of Antichristian imposture, labour busilie to passe plausible and handsomely out of this circle: but if their shifts be throughly sifted, and they followed with force of argument; it is certaine, they will either bee driuen into the circle againe, or enforced to start out, at the one of those breaches I told you of. *Becanus*, one of them, after he had long tired himselfe in this circle, and at last by the helpe of *Gregorius de Val.* and former Iesuites got out, but with shamefull absurditie and inconuenience; in a poore reuenge to relieue himselfe, hee threatens vs with another circle; and so writes a Treatise *de Circulo Calvinistico*; but very weakly and falsely, as might be demonstrated euen out of the sounder Schoolemen, in their question of the last resolution of faith. But I intended no discourse of controuersie, but of sanctification; and therefore I proceed, and take the formall hypocrite along further towards the state of grace. For besides knowing, and assenting to the truth of Gods word by an historicall faith, hee may by the vertue of a temporarie faith, adde three degrees more. That is: He may moreouer professe it in outward seruices of religion: Hee may inwardly reioyce in it: Hee may bring forth some kinde of fruite. But these things are onely found in him, so long as they doe not mainly crosse, but are compatible with his worldly peace, wealth, libertie, and other delightfull contentments. Here therefore I must leaue him; and acquaint you with those workings and degrees of sauing faith; which qualified, as I shall propose them, are peculiar to Gods childe; and so distinguish and diuide the regenerate

regenerate man, from the state of formall hypocrisie: They are these:

*Note distinguishing
between a hypocrite
1. Internal*

A feeling and speciall approbation of the word of life and promises of saluation: a most seruent expetition and thirsting for the enioyment of them: an effectuall apprehension; a particular application; a full perswasion; a delight and ioy thence rising, sound, and vnconquerable.

That you may vnderstand these, you must conceiue, that the soule of Gods child, comming fresh out of the pangs and terrors of his new-birth (a mysterie to the formall hypocrite) humbled vnder the mightie hand of God, by a sight and sense of his sins, lookes vpon the whole body of diuine truth, as vpon a precious iewell, wherein Christ and his gracious promises shine vnto him especially, as a stone of inestimable worth and valuation; whereupon with a peculiar dearenes he sets such a liking, that with it he holds himselfe an heire of heauen; without it a child of endlesse perdition. Hence followes an expetition and desire of it, enforced with groanes vnutterable, and a gasping for it, as the drie and thirstie ground for drops of raine. Thirdly, hee apprehends it with a fast and euerlasting hold. Fourthly, hee applies it closely and particularly to his owne soule. Fifthly, he is true lie and fullie perswaded by Gods good spirit, out of a consideration of his vniuersall change, that it is his owne for euer. Lastly, hee lies downe in peace that passeth all vnderstanding: Hee is filled with ioy, that no man can take from him: He delights in the grace apprehended, as in a treasure farre more deare vnto him then the glorie of infinite worlds, or life it selfe. From the power and workings of this inward grace, spring outward actions; both in his generall calling of Christianitie, and his particular vocation, which by the mercies of God are faithfull, constant, vniforme, impartiall, resolute, vniuersall, comfortable. Whereas those which are produced by the more weake and inferiour degrees of temporarie faith, incident to the formall hypocrite, are weake, wauering, many times interrupted, variable; guided much by occasions and the time, forced by hope or feare; swayed by

by secret respects to priuate ends, and worldlie contentments.

But these more inward markes of difference, howsoever by a sweete and gracious experience they bee felt, and acknowledged of the childe of God; yet generally, and to the vnregenerate, they are hidden mysteries, and vndiscernable to the brightest eye of the naturall man. Therefore I will come to those markes of difference betwixt the state of formall hypocrisie, and sauing grace, which are more outward, familiar, and more generally, and easilie discernable. Of which one may be this:

Nota I The power of grace doth beget in a regenerate man, a watchfulnesse, care and conscience of smaller offences, of secret finnes, of sinfull thoughts, of appearances of euill, of all occasions of sinne, of prophane companie, of giuing iust offence in indifferent actions and the like: whereas the formall hypocrite taketh not such things as these much to heart, but either makes no conscience of them at all, holding it a point of precisenes to bee too conscionable; or else proportions it to serue his own turne, or to giue satisfaction to others. And in forbearance of finnes, he hath an especiall eye onely at those that may notoriously disgrace him in the world, entangle him in danger of law, or vexe his conscience with some extraordinary terror.

Let those then examine themselues at this marke; who, howsoever shame keepe them from vncleane practises, and grosser acts of filthinesse; yet inwardly boyle in speculatiue wantonnesse and adulteries of the heart. Those, who howsoever their indirect meanes speede not for mounting themselves to high estate, yet spend their best thoughts all their life long, in proiecting and contriuing, as though they were borne to aduance themselves, and not to honour God in their callings. Those, who though they doe not enclose, oppress and grind the faces of the poore; yet haue their hearts exercised in couetousnes. Those, who though they haue forsaken some finnes, yet maintaine in themselves one knowne sweete sinne. Those, who though lawes, and feare of danger
restraine

refraine from railing with open mo uthes against our State, yet harbour secret repinings, murmurings, vnthankfulnesse, and discontentments. Euen a contemptuous thought of a king, or lawfull authority, is a sinne of high nature : and me thinkes, for the miraculousnesse of the discouery ; is paralleld in *Ecclesiastes*, to the bloodinesse of a ctuall murder. *That which hath wings* (saith the Preacher) *shall declare the* Chap. 10. 10. *matter.*

Lastly, let those examine themselves at this marke, who offer themselves to those sinfull occasions, breeders of many strange and fearefull mischiefes, I meane prophane and obscene Playes. Pardon me, beloued, I cannot passe by those abominable spectacles, without particular indignation. For I did euer esteeme them, since I had any vnderstanding in the wayes of God, the Grand empoysoners of grace, ingenuousnes, and all manly resolution : Greater plagues and infections to your soules, then the contagious pestilence to your bodies : The inexpressible staine and dishonour to this famous City : The noisome wormes that cankar and blast the generous and noble buds of this land ; and doe by a flie and bewitching insinuation so empoysenal seeds of vertue, and so weaken and emasculate all the operations of the soule, with a prophane, if not vnnaturall dissolutenes ; that whereas they are planted in these worthy houses of Law, to be fitted and enabled for great and honourable actions, for the publike good, and the continuance of the glory and happinesse of this kingdome, they licentiously dissolue into wicked vanities and pleasures, and all hope of their euer doing good, either vnto God, the Church, their Country or owne soules, melteth as the winter ice, and floweth away as vnprofitable waters. These infamous spectacles are condemned by all kind of sound learning, both diuine and humane. Distinctions deuised for their vpholding and defence, may giue some shallow and weake contentment to partiall and sensuall affections, posselt with preiudice : but how shall they be able to satisfie and secure a conscience sensible of *all appearance of euill* ? How can they preserve the

*Theatra defini-
re possumus,
turpitudinis,
vitiis, et
omnium senti-
entiam, ac scholam
Bodin. de repub.
lib. 6. cap. 1.*

Deut. 23. 5.

inclinablenesse of our corrupt nature frō infection, at those *Schooles of leaudnes and Sinkes of al sins*, as (to omit Diuines, Councels, Fathers, Moralists, because the point is not directly incident) euen a Polititian calleth them. Alas, are not our wretched corruptions raging and fiery enough, being left to themselues dispersed at their naturall liberty; but they must be vnited at these accursed Theaters, as in a hollow glasse to set on flame the whole body of our natural vitioufnesse at once, and to enrage it further with lust, fiercenesse, and effeminatenes, beyond the compasse of nature? Doth any man thinke it possible that the power of sauing grace or the pure spirit of God can reside in his heart, that willingly & with full consent feeds his inward concupiscence, with such variety of sinfull vanities and leaud occasions, which the Lord himselfe hath pronounced to be an *abomination* vnto him? How can any man that euer felt in his heart, either true loue or feare of so dreadfull a Maiesty, as the Lord of heauen and earth, endure to be present, especially with delight and contentment, at Oathes, Blasphemies, Obscenities, and the abusing sometimes of the most pretious things in the booke of God, whereat wee should tremble, to most base and scurrill iests? Certainly euery child of God is of a right noble and heroicall spirit; and therefore is most impatient in hearing any wrong, indignity or dishonour offered to the word, name, or glory of his Almighty Father.

A second marke of difference may be this; The power of sauing grace doth subdue and sanctifie our affections with a conscionable and holy moderation; so that they become seruiceable to the glory of God, and for a more resolute carriage of good causes, and zealous discharge of all Christian duties. But the bridling of passions in the formall hypocrite, is not so much of conscience, as artificiall, politique, for aduantage, and by the guidance of morall discretion: so that if they be tempted by strong occasions, and violent objects, they many times breake out, to the dishonour of God, the disgrace of a Christian profession, and the discouery of their hypocrisie.

Let

Let euery man then examine himselfe at this marke, and with a single eye and vpright heart take a view of his affections; whether his ioy be inward and spirituall, that is, in the assurance of Gods fauour, in his word, in his children, in prayer, and a continuall practise of godlinesse; or outward and carnall, that is, in the attainment of greatnesse and worldly pleasures, in the increase of his corne and wine, and oile. Whether he loue the peace of conscience farre more dearly then the fauour of men, or his owne life: Whether he be more zealous for the honour and praise of God, then his owne: Whether he be more affraid of secret sinnes, then open shame: of offending God, then outward afflictions; Whether he be more angry in the cause of religion, and concerning Gods glory, or for his owne priuat wrongs. And so thorow out the rest of his affections.

Let the fierce and desperate gallants consider this point; which vpon euery light occasion, and termes of disgrace, are ready, out of a graceles & vngrounded opinion of declining cowardize, to sheath their swords in the body of their brother. And let them assure themselves, that the meeke and mercifull spirit of God, will neuer consist with such bloody and vntamed affections; his holy motions will not come into their secret, neither will his sauing grace be ioyned with their assembly. For in their wrath they will kill a man, and in their selfe-will they will destroy the image of God. Cursed bee their wrath, for it is fierce; and their rage, for it is cruell.

Oh that they would but marke and foresee, into what an ineuitable, and endlesse maze of certaine misery and vengeance they enter, when they enter into the field, vpon either offer, or acceptance of chalenge! If they be slaine, they are accessaries to their owne vntimely murder: They violently and wilfully pull themselves from the land of the liuing, to the abhorred regions of death: they cruelly, and irrecoverably rent their owne poore soules from time of grace and repentance: They extinguishe all hope of posterity; and perhaps their house and family determines in that bloody act.

Prou. 10. 7.

But that which is the accomplishment of all miseries and terrour, they iustly fall into the hands of the liuing God, who will certainly iudge them after the manner of them that shead their owne blood; and will giue them the blood of wrath, and of icalousie. And whereas they looked to leaue a name behind them, it shal rot away with as vile detestation, as their carcases in the graue: *The memoriall of the iust, saith Salomon, shall be blessed: but the name of the wicked shal rot.* If it doe liue, it shall liue to their shame and infamy. For I dare say this boldly; There was neuer any man rightly informed either in the principles of nature, or in the gracious way to heauen, in the sober passages of mortality, or in the iustice of state and policy, or acquainted with the fairenesse of true honour, that euer gaue any allowance, or euer will to the reputation of manhood, falsely so called, purchased in priuate quarrell in the field. This is then all they get: for the losse of soule and body, of heauen and earth, of name and posterity, they onely gaine the damned applause of diuels, sywaggerers and wicked men.

But if it fall out otherwise, that they be not kild; but kill; marke what befalls them, they depart the field drunken with blood, as with new wine, and therefore they shall be sure at length to be fild with drunkennes, and with sorrow, euen with the cup of destruction and trembling; they shall drinke of it deepe and large, and wring it out to the very dregs. For presently after the murder committed, they haue *Caines* fearefull marke stamp't vpon them: The suries of conscience and cries of blood, shal for euer persecute them with restless horror: As they cloathed themselues with rage like a raiment, so shall it now come into their bowels like water, and sinke like oile into their bones. In the meane time they shall liue in the hell of conscience vpon earth, and expect euery houre to be tumbled into the hell of wicked diuels for euermore in the world to come.

Let me then in the name and feare of God aduise them; if they would win an opinion of true valor indeed, if they look for any portion in the mercies of God, or honour amongst
his

his Saints, to settle and compose such wild affections by the word of truth; to turne the greatnesse of their courage and gallantnesse of Spirit, to the subduing and conquering of their owne corruptions, and to the wrastring against principalities and powers, against the worldly gouernours, the princes of the darkenesse of this world, against spiritual wickednesses, which are in the high places. This fight is Christian and courageous indeed, the victory is glorious, the reward is immortality.

A third note of difference may be this: Euery child of God by the power of sauing grace, doth hunger and thirst after all those meanes God hath ordained, or offers for his furtherance in the way to heauen, and for his comforting and confirming in a Christian course; and doth make a holy vse of whatsoeuer is either publickly or priuately laid vpon him for his amendment: and therefore he continually profits & proceeds in sanctification by his word, his iudgements and his mercies: by the exercise, obseruation and sense of which, he growes sensible in heavenly knowledge, faith, humiliation, repentance, thankfulness, and all other spirituall graces. But the formall hypocrite doth so farre take notice and regard of them, as they further his temporall happinesse, and as his neglect of them, by consequent threatneth danger and ouerthrow to his outward worldly state. For the present perhaps, hee is mooued with the hearing of the word of God, with the terror of his iudgements, while they lie with some extraordinary waight vpon himselfe, or the whole land; and with the sweetnesse of his mercies, because they secure him in his prosperity. But these things sinke not into his soule with the power of mortification, to the destroying of his sinfull affections, and the shaking off of euery knowne sinne.

Beloued in our Lord and Sauour Christ Iesus, let vs euery one of vs, I beseech you, trie himself faithfully by this note of difference: And the rather because our gracious God hath most plentifully and incomparably vouchsafed vs in this land all meanes to bring vs vnto heauen. He hath visi-

ted vs with his word, his iudgements and mercies, to the astonishment of the whole world. Now let vs consider, whether as they haue bred admiration in men and Angels, so they haue brought saluation to our owne soules.

First, for his word. For these fifty yeeres, you know, hee hath spread out his hands all the day long; he hath sent all his seruants, the preachers of his word, rising vp early, and sending them, saying: Returne now euery man from his euill wayes, & amend your workes. Let vs then examine our selues in this point. Hath this glorious Gospell, which hath so long shined bright in our eyes, and sounded loud in our eares, hath it, I say, bin mighty in operation vpon our soules in planting in them the power of true godlinesse? Doe wee daily grow more sound by it in the knowledge of the truth; and see more particularly into the way and whole course of Christianity? Doth it continually build vs vp more strongly in faith, repentance, and an holy obedience to all his commandements? Why then blessed is our case: for this powerful experience in our soules of daily growth in godlinesse by the word, is a notable marke vnto vs that we are in the state of grace; and so all the blessings in the book of God belong vnto vs, and pleasures moe then the starres of the firmament in number. But if otherwise (which is rather to be feared) if we haue either bin no hearers, or but now and then as our worldly commodities would giue vs leaue, or hearers onely of forme and fashion, not of zeale and conscience to profit by it, and yeeld obedience vnto it, or onely hearers and no doers, why then we may assure our selues, we are yet short of the state of grace; and marke what will be the end both of vs and the whole land; it must needs be the same with that of Iuda and Ierusalem (for they were as well beloued of God as euer England can be) *Goe, saith God vnto Ieremy, Goe and tell the men of Iuda, and the inhabitants of Ierusalem: I haue sent you all my seruants the Prophets, rising vp early, and sending them; but you would not incline your eare, you would not obay me; therefore thus saith the Lord of Hosts, the God of Israel: Behold, I wil bring vpon Iuda, & vpon all the inhabitants*

of Ierusalem, all the euill that I haue pronounced against them. I will do vnto this house, wherenpon my name is called, wherein also ye trust, as I haue done vnto Shilo, I will cast them out of my sight: And will make this City a curse vnto all the nations of the earth. And the Lord was so vnremoucably and settledly resolu'd vpon this point (sith he had so long preached vnto them by his Prophets, as he hath done vnto this land, and it would doe no good) that he bids the Prophet meddle no more, for he would neuer heare him againe: *Therefore (saith he) Thou shalt not pray for this people, neither lift vp cry or prayer for them, neither intreat mee, for I will not heare thee.* Chap. 7.
Verse 16.

The iudgements vpon this land haue beene many and fearefull. I doubt not, but we haue seene with our eyes, euen those which are very neere fore-runners of that great and terrible day of the Lord. We haue seene strange and prodigious apparitions in the aire: we haue had vnheard of plots and practises against our state. Our land hath long and extraordinarily groaned vnder a sore and durable plague, which hath stucke close to the bowels of this City. The sea hath broke out of her bounds, and swept away many as righteous as our selues: we haue felt such extremity of heate and cold, of which I thinke these parts of the world are not naturally capable; so certaine is it that the finger of God hath beene in them. The poore of the land euen now grievously sigh, and pine with a present famine. Let vs then examine our selues in this point. Haue wee laid all these iudgements vnto our hearts? haue we beene truely humbled by them? haue we by a diligent search taken notice of our sinnes and grieued for them, and abandoned them? haue wee mourned and cried for al the abominations that are done amongst vs? Why then blessed is our case, our state is the state of grace; we shall be sure to be marked and sealed in the foreheads, by the Angell of God, for his seruants, before the vials of final desolation be powred vpon this kingdome. But if otherwise (which is rather to be feared) if hee hath smitten vs, and we haue not sorrowed; if he hath corrected

vs for amendment, and we are not bettered but rather worse and worse; we may assure our selues we yet want a gracious marke, and effect of the power of true godlines; and marke what will be the end both of vs and our whole land; it can be no other then that of his owne people. And thus he dealt with them by his iudgements, euen as a Physition with his patient. A Physition while there is any hope of recovery in his patient; he vseth the benefit of all the rules of art, all variety of meanes, prescribing diet, letting blood, ministring pills and potions; but when he once perceiues the naturall heate to be so decayed, and strength of nature spent, that his physicke will worke no more good vpon him, but rather hasten his ruine then his recovery, he then leaues him to the pangs of death and dissolution of soule and body. Euen so deales God with his people, while there is any hope of repentance, he visits them by all kind of castigations, all maner of punishments: But when all sence of religion, all heate of zeale, and life of grace haue so vtterly forsaken the hearts of men; that they are rather broken then bowed, rather hardened then humbled by his iudgements; hee giues them ouer to their owne iust confusion. He leaues them finally, neuer more to be intreated, to lamentations, mournings and woe; to the feare, to the pit, and to the snare: to the Lion, the Wolfe, and the Leopard. *Thou hast stricken them (saith Ieremy) but they haue not sorrowed, thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne. Wherefore a Lion out of the Forrest shall slay them, and a Wolfe of the wildernes shall destroy the: a Leopard shall watch ouer their Cities, euery one that goeth out thence, shall be torne in peeces, because their trespasses are many, and their rebellions are encreased.* This course of Gods proceeding in his iudgements, we may see most cleerely in the 4. of *Amos*. He first gaue them cleannesse of teeth in all their Cities, and scarcenes of bread in all their places; and yet they returned not vnto him; He withheld the raine from them, when there were yet three moneths to the haruest; so that twb or three

Cities

Chap. 5. 3.

Verse 6.

Cities wandred vnto one Citie to drinke water, but they were not satisfied: and yet they returned not vnto him. He smote them with blasting & mildew; their gardens and their vineyards, their figtrees, and their oliue trees did the Palmer worne deuoure: and yet they returned not vnto him. Pestilence he sent amongst them after the manner of Egypt: and yet they returned not vnto him. *Therefore* (saith the Lord) *thus will I doe vnto thee O Israel.* He speakes after the manner of a man, in whom iust indignation stops passage vnto speech, and who wants words to expresse the horriblenesse of the punishments hee purposes to inflict: Therefore thus and thus will I doe vnto thee O Israel, euen so as hee threatened in the beginning of the Chapter: *The daies shal come vpon you, that you shall be taken away with thornes, and your posteritie with fish-hookes.* As if he should haue said, I will make no more triall by iudgements; I will now doe a thing in Israel, whereof whosoever shall heare, his two eares shall tingle; yea, and al his heartstrings shall tremble. I will now sweepe you all away with the beesome of vtter destruction. This is certainly now iust our case (For to crie peace, peace, where there is no peace towards, is wicked and to no purpose; to bring conceits and smoothings to this place, will neuer serue the turne; either for the discharge of our consciences, or the sauing of your soules) I say this is iust our case; we are euen already come to this last point and period: By our many impieties and impenitencie, we haue brought our gracious God to that question in the 1. of *Isai.* *Wherefore should ye be smitten any more? for yee fall away more and more.* Or rather to this conclusion in the 4. of *Amos*; *therefore thus will I doe vnto thee, O nation not worthie to be loued.* Hee hath made triall by so many iudgements, and so many times, and all in vaine; that the very next iudgement we may iustly feare and expect, without true and timely repentance, will euen be the beesome of vtter desolation.

As the iudgements vpon this land haue been great and fearefull; so many and wonderfull haue been his mercies vpon vs, and such I am perswaded, as greater the Sunne ne-

uer saw, nor sonnes of men enioyed. I will onely name two which cannot but bee fresh in euery mans memorie: The continuing of our peace, at the death of our late Soueraigne of euer glorious memorie: And our deliuerance from the Gunpowder Treason. Of which two when first euery man heard, me thinke hee should haue been afraid, lest hee had been in a dreame: as it is said of the Israelites, Psalme 126. *When the Lord brought againe the captiuitie of Sion, we were like them that dreame.* Both that, and these our blessings were things so incredible, and beyond all expectation.

You know a little before the Queenes death, the wisest were at their wits end, and euery one stood amazed and astonished for the feares his heart did feare. The Iesuites from beyond seas insolently insulted ouer vs, and told vs in their bookes, that this kingdome would shortly become a prey to the greedie ambition of all the neighbour nations; that huge clouds of blood hung ouer our heads, and would melt and dissolue at the Queenes death. But it was neither so, nor so. They are the false prophets of the Beast in the Reuelation, no maruell though they lied: For he that dwels in the heauen laughed them to scorne, our gracious God had them in derision. And when Diuels and Papists looked and wished, that this land should haue been clothed, euen with blood and fire, as with a garment: out of the infinite depth of his vnsearchable mercies he couered it with peace, ioy and happinesse, euen as the seas are couered with water.

In the Gunpowder Treason, the neck of our whole State both of Church and Common-wealth, the glory of this famous and flourishing kingdome, the hope of posteritie was laid as it were vpon the blocke: The instrument of death was lifted vp by the damned instrument of the Popes malice and cruelty, he was euen ready to giue the mortall stroke; and had not the Angell of the Lord stepped in, in the verie nicke: had not our mercifull God, by his most miraculous and immediate prouidence put to his helping hand, when our case was desperate and all hope past, he had cut off from

vs the roote and the branch, the name and the remnant, the sonne and the nephew. Our land that before was as the garden of Eden, had been by this time a desolate wilderness: Our Church, which was before a harbour of Saints, had bin by this time a poole of snakes; I meane an habitation of Papists. The faire body of this Citie, that before was enliued with matchlesse glorie and worth, should by this time haue bin a rent and dismembred carcase; and that which is worst of all, the neglected and forlorne limmes, inspired with the doctrine of diuels.

Let vs then examine our selues in this point. Haue these incomparable blessings melted our hearts into teares of repentance & thankfulness? Haue these cords of loue drawne vs neerer vnto our God in all knowledge, loue and obedience? Why the we may assure our selues of a good testimony, that our soules are seasoned with grace. But if it be quite otherwise: If these great and vnderdeserued mercies haue bred in vs a more frozen coldnesse in the seruice of God, a more presumptuous securitie and a sounder and sweeter sleepe in sin: If since our miraculous deliuerance, vnparalleled by all Nations, times and stories; there hath been amongst vs no lesse prophaning of Gods Name and Sabbaths then before, no lesse pride and drunkennesse, no lesse oppression and vsurie, no lesse vncleannesse and vnconscionablenes in our callings, no lesse ignorance in the word of God, and backwardnesse in the waies of holinesse, no lesse contempt of godlinesse and godly men: Nay, if all these gather head and heart, more ripenesse and readinesse to receiue to flame of Gods fierce and last wrath: If there bee rather a sensible decay of the feare of God, of zeale, and true sinceritie amongst vs: If Prophanenesse, Atheisme, Poperie, and a luke-warmenesse in religion, like a mightie Torrent, rush in violently vpon vs daily more and more, and fearefully preuaile and domineere in most places: Why then, (you are a people of vnderstanding) I leaue it to your owne consciences, to consider what must needs shortly befall vs, except we gather our selues before the decree come forth; vnlesse by speedy humiliation and vnfa-

ned repentance, wee preuent so great and fearefull iudgements. And the rather, because wee may assure our selues, while the Diuell is in hell, and the Pope at Rome, the Priests and Iesuits, those notorious & transcendent instruments of blood and death, will be working in the Vaults of darknesse for the confusion of the children of light, the subuersion of the Kingdome of Christ, and by consequent the ruine of our Church and Common wealth. Little know wee, what fearefull and hellish plot may be euen now in hatching and hammering, or how neere it is to the birth, while we are most secure. And for vs in the meane time, without repentance, and rooting out Idolatrie, to depend still vpon immediate and miraculous discoveries and deliuerances, is at the least an vnhalloved and desperate presumption.

I cannot follow distinctly at this time, any more differences betwixt the state of sauing grace and formall hypocrisie. For conclusion therefore only, I will acquaint you more fully with the effects of sauing grace, and follow in few words the trace and steps of the Spirit of God in the great work of regeneration; that thereby euery man may examine his conscience, iudge himselfe, and trie what his state is.

The working and propertie of this sauing grace, and true godlinesse vouchsafed peculiarly and onely to Gods children, which doth translate them from darkenesse to light, from the corruption of nature, to a state of supernatural blessednesse, you may thus conceiue and vnderstand. It is like leauen (for so the power of Gods word is compared in the Gospell) it is of a spreading nature: First, it seates it selfe in the heart; after it is dispersed ouer all the powers and parts both of soule and body; ouer all the actions and duties of a man whatsoeuer: It softneth and changeth the heart: It purgeth the inmost thoughts: It awakes the conscience, and makes it tender and sensible of the least sinne: It sanctifies the affections: It conformes the will vnto the will of God: It illightens the vnderstanding with sauing knowledge: It stores the memorie with many good lessons, for comforts, instructions and directions in a godlie life: It seasons the
speech

speech with grace: It so rectifies, and guides all a mans actions, that they proceed from faith, they are warrantable out of Gods word, they are accomplished by good meanes, and wholly directed to the glory of God. Nay, yet it spreads further, and kindles a desire and zeale for the saluation of the soules of others, especially of all those that any way depend vpon vs: So that the childe of God doth euer embrace all meanes and opportunities for the communicating of his graces and comforts, and the bringing of others to the same state of happinesse with himselfe.

Let then, I beseech you, euery mans conscience goe a little along with me; and secretly, but faithfully answer to these few interrogatories which I shall propose very briefly and plainlie, that euery man may easie vnderstand. Hast thou felt by thine owne experience this great worke of regeneration and change wrought vpon thy soule? Hath the powerfull word of God, by the inward, speciall and effectual working of his spirit, broken and bruised thy hard and stony heart? Hath it pierced and purged the very closest and most vnsearchable corners thereof? Hath it humbled it with the sight of thy sinnes, and sense of Gods iudgements? Hath it filled it with fearefull terrors, compunction, remorse and true sorrow for thy life past? Hath it after quieted and refreshed it with a sure faith in Christ Iesus, and a delight in heauenlie things? Hath it mortified thy inward corruptions, and broke the heart of thy sweete sinne? Hath it planted a holy moderation in all thy affections; that whereas heretofore they haue been enraged with lust, with immoderate anger, with ambition, with insatiable desire for the enlargemet of the wealth, possessions and greatnesse; and with hatred of Gods dearest seruants and their holinesse? are they now inflamed with zeale for Gods honour, truth and seruice; with a seruent loue vnto the Lord and his Saints; with Christian courage, to oppose against the sinnes of the time, to defend goodnesse and good causes, to contemne the lying slanders and prophane scoffes of worthlesse men? Hath it begot in thy will an hunger and thirst after the spirituall food of thy

soule, the Word and Sacraments; so that thou haddest rather part with any worldly good, then not enioy the incomparable benefit of a conscionable and constant Ministerie? Are thy thoughts, of which heretofore thou hast made no great conscience, but letten them wander vp and downe at randome wickedly, idely and wantonly; are they now, I say, bounded within a sacred compasse, and spent vpon holie things, and the necessarie affaires of thy honest and lawfull calling? Is thy vnderstanding informed, and acquainted with the mysterie of saluation, which the world, and the wise men thereof, account nothing but madnesse and follie? Is thy memorie, which hath heretofore been stuffed with trash and toyes, vanities and follies, now capable and greedie of diuine knowledge? Are thy words, which heretofore haue been full of prophaneesse and worldlinesse, now directed to glorifie God, and to giue grace vnto the hearers? Nay, yet further besides this inward renouation of the faculties of thy soule; hath the power of grace sanctified all thy outward actions? Dost thou now order in euery particular, al the businesses of thy vocation religiously, conscionably, and by direction out of the word of God? Art thou inwardly affected and faithfull in the performance of religious duties? as in hearing the word of God, in sanctifying the Sabbath, in prayer and the rest. Dost thou now heare the word of God, not onely of course and custome, but of zeale and conscience to reforme thy selfe by it, and to liue after it? Doe not the weeke daies duties, and worldly cares drowne thy minde on the Sabbath; but that thou dost the whole day entirely, freely and cheerefully attend the worship of God? Dost thou exercise daily with fruite and feeling, prayer, that precious comfort of the faithfull Christian? Thou being conuerted, dost thou labour the cōuersion of others, especially of those which are committed any way to thy charge, and for whom thou must giue a more strict account; as if thou be a master of a familie, dost thou pray with them, and instruct them in the doctrine of saluation, and waies of godlines? Dost thou now not only sticke at, and forbear great and grosse sinnes? but

but dost thou euen hate the garment spotted of the flesh, & al appearance of euill? Doth the tendernes of thy conscience checke thee for the least finnes, and make thee fearefull to offend, though it bee but in a wandring cogitation? After euery fall into infirmities, art thou carefull to renew thy repentance, and learne wisdom and watchfulnesse to auoide them afterwards? Dost thou feele thy selfe profit, grow and encrease in these fruites and effects of grace? And hast thou such a gracious taste of the glory of God, and of eternall life, that thou art euen willing and desirous to meete thy Sauour in the clouds; not so much to be rid out of the miseries of this life, as to be freed from the heauie burthen of sinne which hangs on so fast, and to enioy his presence in the heauens for euer? In a word, as thy soule giues, life, spirit, and motion to thy whole bodie, and euery part thereof; doth the spirit of God euen so inspire thy soule and body, and all thy actions with the life of grace? Why then, thou hast past the perfections of the formall hypocrite, and art posselt of the state of true blessednesse; thou art then happy that euer thou wast borne; thy way is certainly the way of life: And I can assure thee, and I dare boldly pronounce it, that thou art already vtterly out of the reach of all the powers of hell: Satan is chained vp, for euer doing thee any deadly hurt: All the creatures are reconciled vnto thee, and at league with thee: Thou hast filled the Angels with ioy at thy conuersion, they will for euer guard thee: Thou shalt neuer more be afraid for any euill tidings. Though the earth be moued, and though the mountaines fall into the midst of the sea, thy heart shall abide strong, vnshaken and comfortable. When thou fallest downe vpon thy bed of sicknes, thou shalt finde no mortall poyson in thy flesh; no sting in death; no darknesse in the graue; no amazement at that great and fearefull day. For all the merits and sufferings of Christ are thine; all the comforts of Gods children are thine; all the blessings in the booke of God are thine; all the ioyes of heauen are thine: euen all things are thine, and thou art Christs, and Christ is Gods. Onely stand fast in the faith.

faith; quit thy selfe like a man, and be strong; gird thy sword vpon thy thigh; buckle fast vnto thee the whole armour of God; ride on because of the word of truth; and the Lord thy God be with thee. Breake thorow for a while with vndaunted courage the bitterness of the worlds malice; the keene rasours of impoysoned tongues; the teares and tediousnesse of a few and wretched daies; for thou art neerer the price of the high calling, then whē thou first beleuedest: Shine more and more in faith, in patience, in loue, in knowledge, obedience, and all other Christian graces, vntill the perfect day, vntill thou reach the height of heauen, and the full glorie of the Saints of God.

I have noted
I now proceede more distinctly to other markes of difference, betwixt the state of grace and formall hypocrisie. Some notes of distinction for my purpose may be raised out of those places of Scripture, which I proposed, for to acquaint you with the kindes of perfection, and degrees of goodnesse; whereof a man as yet vnregenerate is capable, and may be partaker,

In the 8. of Luke, the hearer resembled vnto the stonie ground, is the formall hypocrite. Hee receiues the word of God with ioy, as doth the faithfull Christian, though not in the same measure. But here is the speciall point and marke that differenceth the one from the other, The word and faith in the formall hypocrite haue no rootes: They are not deeply and soundly rooted and planted in his vnderstanding, conscience, thoughts, affections, and actions.

De intellectu
First, they are not rooted and fastened in his vnderstanding, by those two sacred and gracious habits, which are called by the Apostle, Col. 1. 9. *scientia*, and *conscientia*: Heauenly knowledge, or speculatiue wisdom in the mysteries of saluation: And spirituall prudence, or a sanctified vnderstanding in the practicall affaires of the soule. These two, as I conceiue, for diuine reuelations, and matters of heauen, answer in a proportion to those two intellectuall habits, *Sapientia* and *Prudentia* mentioned by *Aristotle Eth. 6.* for naturall truth, and ciuill actions. *Sapientia*, you know out of the

the Schooles, is a worthy habit compounded of *intelligentia*; which is a naturall light and abilitie of apprehending and acknowledging speculative principles, the foundations and fountaines of all humane knowledge : and of *Scientia*; which is an habituall and exact knowledge of all necessary conclusions and deductions, by the force of reason, and labour of discourse thence issuing, and grouded thereupon. But *Prudentia*, though it be seated in the vnderstanding; yet it is practicall, in respect of the Obiect and the end; and is the soueraigne and guide of all other vertues. It doth euer amid the many varieties, vncertainties, and passages of humane actions, wisely, and honestly consult and aduise, iudge and resolute; manage and execute. Euen iust so, these two heavenly habits, *σοφια*, and *σοφιστικη μηχανη*, heavenly wisdom, and spirituall prudence, shed into euery sanctified vnderstanding by the fountaine of grace, are busied and exercised about supernaturall truths, and matters of eternall life. By the first, the child of God hauing the eyes of his mind opened and illightened, doth see the great mystery of saluation, the secrets of the kingdome, the whole counsell, and the wonders of the law of God : He doth know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints : he comprehends what is the breadth, and the length, and the depth, and the heighth. By the second he is enabled with a iudicious sincerity to deliberate, and determine in cases of conscience ; in the perplexities of tentations ; in all straites, ambiguities, and difficulties incident to the consideration and cariage of a Christian ; and with spirituall discretion to guide and conduct all the actions of grace, and euery particular, both in his generall and speciall calling. This explication premised, I come to tell you, that the word of God doth not take sure and lasting root ; doth not dwell plentifully in the vnderstanding of the Formall hypocrite, by these two diuine habits.

First, there is a right noble branch of diuine knowledge and heavenly wisdom, springing out of the mysteric of regeneration; in which, as I take it, the formall hypocrite is

P

for

Ne scit hypocrita
viam regenerationis
tenere in corde

for the most part vtterly ignorant. He knowes not that darke and fearefull passage, which leads from the vanities and corruptions of nature, and out of the dominions of darkenesse and death, thorow strange terrors and torments of soule, into the rich and glorious happinesse of the state of grace, and kingdome of Christ. He knowes not the variety and power of tentations; the causes, degrees, the woful consequents and recoveries of spirituall desertions, relapses, and decayes of grace. He hath no skill in the nature, symptoms, and remedies of afflicted consciences: in the secret workings and right vses of afflictions, infirmities, scandals, and disgraces. He is not acquainted with Satans transformations into the glory of an Angell; with his *Βελζουβ*, and *ρομπαν*, as the Apostle calleth them: that is, his depthes, his profound plots and contriuances, moulded by malice and suttlety in his owne large vnderstanding; furnished with the experience of our corruptions, and the succeſſe of his many temptations for some thousands of yeeres; managed with all the crafts and policies of the most darke and hidden corners of hell. He is not acquainted with his *μεθοδον*, as they are called Ephes. 6. 11. his exquisite methods, in the wilie conueiance of his stratagems and insidiations; in ordering his assaults, and discharging his fierie darts. How sometimes he keepes as it were a method of nature, in striking at the roote, and labouring to stop or poison the fountaine of spirituall life, which is *Faith*: that so the fruits of godlinesse may wither, and the streames of diuine grace may dry vp. Satan knowes full well that the lively or languishing exercise of other inward graces, the cold, or zealous performance of all outward duties, depend vpon the weaknes or strength of our faith: And therefore if he perceiue, that by a free and vitall operation of a strong faith, our zeale, our hope, our patience, our faithfulness in our calling, and other graces be maintained in their heate, vigour and excellency, he labours might and maine to weaken, shake, and beate downe our Faith, and that by such meanes as these:

First, by suggesting to the child of God, a consideration of

of the flourishing of the wicked; how imperiously and prosperously they domineere and reuell it in the world; how they spread themselues like a greene Bay tree, and bring their enterprises to passe: while himselfe lies trampled vpon by their insolencies, oppressions and prophane censures; while perhaps he lingers and pines vnder some heauie crosse and long visitation; and for all his prayers, his groanes, his patience, yet finds small comfort, no deliuerance, for ends best knowne vnto his heavenly Father; so that he may outwardly euen perish in his troubles. This is a shroud temptation, and in some measure preuailed against *Dauid*; it made so tall, and well rooted a Cedar to stagger: nay, this tempest had neere ouerturned him; this blow had wounded his faith to death, had he not in good time slept into the Sanctuary of the Lord, and vnderstood the end of these men; *How suddenly they are destroyed, perished, and horribly consumed*: and considered how soeuer the godly be vext with men or diuels for the dayes of their vanity in this miserable world; yet it euer goes well with them at the last.

Psalm 73.

A second meanes, by which Satan endeouours the weakening of our faith is this: He curiously obserues all seasons and aduantages; and therefore if he spie our minds to be ouercast with some cloud of melancholy, the seate many times of vnecessary distrusts and feares; or to be cast downe with some sad and heauy accident, and worldly discomfort; he presently afresh represents vnto the view of our conscience, the many and great sinnes of our vnregeneration in their foulest shape; that so by their renewed horror, he terrifying and affrighting vs, may raise new doubtings and amazements, and in some measure loosen the hand and hold of faith.

2 *tristitia, meditatio, querela, querela, querela, querela.*

A third weapon, by which he striketh at our faith, I take to be one of his own immediate suggestions, and that is this: While the heart of a godly man is refreshing it selfe sweetly and plenteously with an assurance of his future happinesse and eternall enioyment of endlesse ioyes in heauen; Satan, that out of his cruell malice he may mixe some hellish poy-

3 *Dubitatio, et suspensio, et solutio.*

son with these riuers of comfort, labours to cast into his mind, euen some thoughts of impossibility of the performance of the promises of saluation, and of the attainment of that excellent waight of glory : and would gladly make him thinke it incredible that he should euer be crowned with immortality ; or be so gloriously partaker thorow all eternitie of vnspeakeable comforts aboue. This temptation, as I take it, doth not much disquiet the formall hypocrite, or any vnregenerate man. For because his perswasion of happinesse to come, is false and misgrounded, and that he hath no sound assurance of heauen; Satan is too wilie to suggest vnto him doubts and distractions of this nature. But wheresoeuer it lights, it is of fearefull consequence ; and therefore not to be debated vpon by the thoughts, or disputed with Satan ; that is not the way to conquer this temptation ; but suddenly, and resolutely to be repeld by the power of prayer, and out of an holy contempt of so base and lying malice, to be cast as dung vpon the face of the tempter : So that the faithfull Christian for all this, may maintaine and possesse his heart in patience, and vnconquerable comfort out of these two considerations :

1 First, if he be a diuell and prince of hell, as Gods child feeles sensibly and certainly by this present immediate suggestion; why then vndoubtedly there is the glory of infinite Maiesty in heauen, Angels, Saints, boundlesse and endlesse blessednesse of euerlasting time.

2 Secondly, he is to consider, that in the daies of his securitie and worldlinesse, no such scruples arose in his thoughts : And therefore it is only a malicious tricke of the enemy of all true comfort, to defeate vs of our heauen vpon earth, our assurance of heauen in the world to come.

4 A fourth way of weakening our faith, is this : If Satan, by taking in the nicke, the tide of our fraile and impotent affections, by casting vs vnawares vpon occasions and allurements ; or by the suddenesse, subtilty or violence of some temptation, be able to hale vs againe into some grosse and scandalous sinne, to which, by reason of our naturall disposition

*relapsus in
idem peccatum*

tion and custome, we were often, and most principally obnoxious before our calling: why then, from thence he drawes and enforceth vpon vs discomfutable, and faith-killing conclusions. He presently infers vpon such relapses; that we haue deceiued our owne soules, that our holinesse indeed is but hypocrisie, that our faith is but temporary, and our conuersion counterfeit: Otherwise the grace of God would be sufficient for vs, and the power of his sanctifying spirit, would at the least so far restraine vs, bridle and mortifie our corruptions, that we should not break out againe, and backslide into a sin so much loathed and repented of: Otherwise, as our sweet, and master-sin in the time of our vnregeneration made the deepest gash, the widest gap into our consciences; so if we were indeed in the state of grace, we should most carefully & tenderly close vp that wound, and be most vigilant and solicitous in fencing and fortifying that breach before any other. By this meanes Satan many times giues a sore blow to our faith, and breeds much heauines and discomfort in the soule.

Thus Satan in his temptations, sometimes proceeds by a method, as it were of nature, in striking at faith, the root and heart of our spirituall life. But if he be not able to fasten his fierie darts vpon the shield of faith; why then he takes a contrary course and method, as it may best fit his aduanrage, and more easie insinuation. For he attempts the dulling and diminishing of our zeale, and forwardnesse in religion, and other fruits of faith, and inferiour parts of sanctification. And that by such meanes as these.

One weapon, by which he labours to wound our seruency, and faithfulness in duties of holinesse, and to hinder the entire exercise of the graces of sanctification, is prosperitie and freedome from discomforts and misery. For if he once espie vs to be encompassed with worldly peace, reputation amongst men, honors and offices, plenty of wealth and preferments; he is euer then in good hope (by the helpe of the natural aptnes of worldly happines to ensnare and intangle) to beget in our hearts, worldlinesse and security, the two

*2 gl'is studet diuine
miseria relictis nostris.*

1 *ffantale*

great and dangerous consumptions of spirituall life. For if worldlinesse once take possession of our hearts, it wastes by little and little our ioy in heavenly things, our comfort in the communion of Saints, our longings for the incomprehensible and euerlasting happinesse: it banisheth all thought of the worth of our soules, of the spirituall state of our conscience, of the vanity and change of this present life, of the glorious rising againe of our bodies, and the immortality of the second life: and in stead thereof filleth vs with earthly cares, with feares, ieaiousies, grieffe, hopes, wishes, independence vpon the prouidence of God, and a thousand platformes for the encrease and securing of our outward felicity. And security, it makes vs insensible of Gods iudgements, of our falling from our first loue, of the danger wherein we stand: It makes vs put farre from vs the euill day; and to thinke our mountaine so strong, that we shall neuer bee moued, but continue in our happy state, and die in the nest.

2 Secondly, he seekes to weaken our practise of godlinesse, by fastening vpon vs vncheerefulnessse, and vnprofitableness in the meanes of the preservation of grace. For if he can once make vs cold and negligent, or only formall, and cursory in the daily examination of our consciences, in hearing the word of God, in the godly exercises with our schollers or families, in publike prayer, or our more priuate struing with God by groanes and sighes, for the supply of some grace, or remouement of some corruption; then there euer followes a languishing and decay of the life of grace. If we but perfunctorily receiue the heavenly food into our vnderstandings; and being hindered by distractions, carelesnesse or worldly cares, not digest it by meditation and conference, and by spirituall exercise of seruent prayer conuey it into the seuerall parts of our soules; our new man will quickly fall into a consumption.

3

Thirdly, he doth notably dull and darken our holinesse and sincerity, by casting vs vpon vngodly and prophane company: which hath I know not what secret and bewitching

ing power to transforme others into their owne fashions and conditions; and to make them sometimes to condemne their former forwardnesse and zeale in the seruice of God. For as the seed cast into the earth drawes vnto it selfe by little and little the property of that soile whereunto it is transported, vntill at length it becomes like that which doth there naturally grow: so the spirits and manners of men commonly conforme themselves to those with whom they ordinarily conuerse. Lamentable then is their case, base their resolution, and miserable their comfort, who for aduantage, faction, foresight and hope of future gratifications, or any other by respect, plunge themselves into such companies, where perhaps they may enioy many pleasant passages of wit, set and artificiall disports, and passing the time, direction in their worldly affaires, combination against the power of religion, and the true professours thereof: but where they shall find no furtherance in the way to heauen, no comfort in heavenly things, no encouragement to pietie, no counsell in temptations, no consolation vpon their deaths-bed. O how much better were it, for these few and wretched daies, to sort and solace themselves amongst the Saints of God, with whom they might shine as glorious lights together in the earth, and hereafter in the heauens aboue the brightnesse of the Sunne for euermore; rather then prophanely to sport themselves in *Meshech*, and for a season proudly to ruffle it in the tents of *Kedar*, where there is no light of grace, no ioynt expectation of eternity, but darkenesse of sinne, and shadow of death! Mistake me not in this point: I would not haue men go out of the world, or become *Separatists*. I would rather haue them, if they will vnderstand *Paul* aright, be made all things to all men, that they might by all meanes saue some: That is, I would haue the children of God not be wanting in any offices of kindnesse or pietie, but to yeeld and communicate themselves so farre as dutie, charity, humanity, necessitie of their generall or particular calling vpon good warrant, and iust occasion may challenge and exact at their hands. But as for a free
and

and full communication of the secrets of their soule, of their dearest affections, of their spirituall estate, of their ioyfullest and best expence of time; I would haue that only vouchsafed and conueyed into the faithfull bosome of a true Christian, and confined to grace, as it peculiar and principall Object. Let their goodnesse, and good deeds spread without limit; but their delight and intimatenesse, is to be restrained and appropriated to the Saints that are on the earth, and to the truely excellent, which are onely the godly. Hence it is that Gods children are many times censured for morositie, vsociablenesse, disdainefulnesse of spirit, and opposition to good fellowship; when God knowes they can finde no taste in the white of an egge, no strength in a broken staffe of reed, no comfort in the men of the world, who haue their portion in this life; and therefore they would not part with their Paradise of communion of Saints, or comfortable communication with God in their solitarinesse, for the company of kings, and a world of carnall contentments.

4

Fourthly, Satan doth sometime worke a foule decay of grace, and exercise of godlinesse, by putting into our heads some inordinate plot and forecast, for preferment and greatness. For if he can once set our thoughts busily on foot for proiecting and contriuing, with excessiue desire, ambition and greedinesse: some honour, office, or high place; why then, farewell zeale; farewell taking part with Gods children; farewell an vnshaken resolution, in standing for the honor, truth, and seruice of God; and a Christian courage in reprouing sins. For then we must liue reseruedly; we must be content to part with our libertie, and be depriued of our selues: We must labour to satisfie and accommodate our selues to the humours, pleasures, and passions of men. In a word, our whole cariage must hold a necessary and exact correspondence with the men and meanes that are able to promote vs; for so vncertaine and irregular are the reuolutions of mens fauours, that many times if a man but misse, or mistime one ceremony or circumstantiall obseruance, it is enough to cast him

him off, and vtterly cashire him from his hopes and ends. Most miserable and seruile is their life, that thus forsake the strong tower of their saluation, and claspe their hand of faith about the arme of flesh. For they do not only bereaue themselves of that worthie freedome of spirit, which an honest Heathen would not exchange for his life: but also as they grow into a habit of seruitude and base engagements vnto men; so they grow into a slauerie vnto sin, and bondage vnto the corruptions of the time: And the higher they rise into fauour with prophane greatnes and policie, the deeper they sinke into the miseries of basenes and flatterie, and the high displeasure of Almighty God: And at length, if they attaine their ends, (for sometimes they die in the tedious prosecution of some vnderferued dignity) they double their discomforts, and encrease their account. For commonly where the pursuit and purchase of any honor and preferment hath been base and indirect; there the discharge and execution is formall, vaine-glorious, and vnconscionable.

Thus you see a second method of Satan, whereby he goes about to kill the fruites of faith; and to cause, if not an vtter cessation, yet much weakenes and interruptions in the operations of grace.

Many moe such depths, and proceedings he hath in tentations. As for examples:

If he meet with notoriously wicked men; as Drunkards, Swearers, vncleane persons and the like; he tempts them to Atheisme, a reprobate sense, contempt of Gods worship and seruice, and to the great offence. To defend their leaud and gracelesse courses; to glorie in their sinnes, and in their dexteritie of making others drunke with the same iniquitie. He stickles and strikes the bargaine berwixt them, and death and hell; and enters as it were bond for the performance of the couenant. Hee tempts them to scorning; and by their scoffings and railings, in some sort, to the despising of the spirit of grace in the children of light; which is a foule signe of a seared conscience, and a fearefull preparatiue to sinne against the holy Ghost. These are Satans standard-bearers;

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and

*3. vnto the operations
affecting iniquity.*

profanous

and therefore he inspires them with extraordinary boldnes, and desperatenesse in sinning; and teacheth them to march furiously in varietie of rebellions against the Maiestie of heaven.

civilium
If hee meete with honest ciuill men, he labours to perswade them, that iust and vpright dealing with their neighbours, good meanings and intentions in matters of religiō, are the very life of the seruice of God, and a sufficient way to heaven: And to conceiue sinne, and sinceritie, to be nothing else but morall vertues and vices; the power of sanctification, to be nothing but good education; the practise of godlinesse, to be nothing but sober and honest behauiour; and the whole mysterie of Christianitie, to be onely a graue and stayed ciuilitie: And the much adoe about faithfull and conscionable preaching, to bee onely the humour of some odde fellows, that would be accounted singular and seraphicall.

formation Suppression
If he meete with formall hypocrites, who besides immunity from grosse sinnes, and their ciuill honestie, are carefull and fashionable in the outward duties of religion, yet short of a sound conuersion; hee labours might and maine to settle in them an opinion, that the state of regeneration is nothing but precisenesse and puritanisme; that sauing sincerity and a true practise of holinesse, is only a transcendent *Idea*; consisting in pure abstraction, conceived in the irregular and stirring heads of some busie and pragmaticall fellows, shadowed only with a number of faire shewes and pretences, but really existent and acted no where. And that they may more securely & obstinately rest vpon this perswasion, he furnisheth them with a notable art of misconceiting, and mis-interpreting the actions of grace, and of making, by odious exaggerations, a little hole in the coate of a sound Christian, as wide as hell. Hence it is that *David* is many times made sport with, and merrily iested vpon by them, with the false scoffers at their feasts and bankets, and hath things laid to his charge, with much confidence, but without all conscience, which, God thou knowest, hee neuer knew.

Hence

Hence it is, that many times those actions, in which, for the truth and vprightnesse of his heart, and the iustnesse and innocency of his cause, he dare appeale to y^e tribunall of God, the impartiall searcher of the inmost thoughts, and seuerer reuenger of all falsehood; yet are racked by vile and base misconstructions, and interpreted to be the workes of darknesse and deceit. And if they take a godly man but tripping in some lesser error in his carriage, and that perhaps but forged in their owne wilfull misconceit; they thence raise matter, not onely of triumph and insultation, but which is much more fearefull, of chearing, applauding, and confirming themselves in their present wretched state.

But if Satan meete with a man, that by the grace of God is alreadye entred into the pangs of his trauell in the new birth, and with sorrow for his sins is smitten downe into the place of Dragons, and couered with the shadow of death; then he eagerly striues to stifle the new man in the wombe; and by presenting to his view the vglie visage of his many and outrageous transgressions, the curse of the Law, and the wrath of God; which he yet makes more greizly and fierce by his owne hellish malice; to plunge him into the bottomlesse gulfe of irrecoverable horror and desperation. But if by the mercies of God he sinke not, but betime lay hold vpon the iustice of Christ, and that boundlesse compassion, which neuer knew how to breake the bruised reede, or quence the smoaking flaxe; but holds a broken and contrite heart farre more precious, then the sacrifice of the beasts on a thousand mountaines, and then ten thousand riuers of oyle: why then he stands like a great red Dragon in his way, at the very first entrance into the Kingdome of light, and profession of sincerity, & casts out of his month floods of persecutions, vexations and oppositions; that so he may ouerwhelme and crush him before he come to any growth or strength in Christ, and a full comprehension of the mysterie of grace. And to this end he sets on foote, and fire too, and whets with keene razors many a leaud and prophane tongue, to scoffe, disgrace & discourage him in his narrow, but blessed passage to im-

verum christianum.

2. Tim. 3. 12.

mortalitie, by reproches, slanders, exprobration of his former life; by odious names of Hypocrite, Singularist, Puritane, a fellow of irregular conscience & stirring humour, of a factious and contradictions spirit, and such like. But if hee also passe these pikes, and these sharpe swords (for so *David* calles spitefull tongues,) out of a consideration of that truth in *Paul*: *Every one that will live godly in Christ Iesus shall suffer persecution*; and that in the calmest time of the Church: amongst many other, he shall be sure at the least to be continually scourged and vext with *strife of tongues*: for every faithfull Christian knowes by good experience, that ever now and then, as he shall stirre in a good cause, stand against the corruptions of the place where he liues, with conscience and faithfulness discharge his calling; he shall presently haue the spirit of prophanenes to flie in his face, with brutish and implacable malice and insolencie: but yet, I say, if he be able with his Lord and Sauiour to endure this speaking against of sinners; and to esteeme it, as it is indeede, his crowne and comfort: why then Satan casts about another way; and hee labours sometimes to fasten vpon him some vnwarrantable opinions, thereby scandalously and vnnecessarily to disquiet him, to defraud him of an entire fruition of the comforts of holinesse, and to hinder and interrupt him in the prosecution of his glorious seruice of God. Sometimes to puffe him vp with a selfe-conceit of his owne excellencie, seeing himselfe aduanced as far aboue the common condition of men, and the richest and happiest worldling, as heauen aboue earth, light aboue darkenesse, endlesse happinesse aboue eternall miserie: that so, as the Apothecaries ointment by a dead flie, his good actions and spirituall graces, may receiue staine and infection by priue pride: of the nature and remedies whereof I haue before discoursed. These and many others be the temptations of a babe in Christ, and fitted to the infancie of regeneration.

But if Satan meete with a strong man in Christ, he tempts him by those two methods I told you of before, sometimes by wasting his zeale, sometimes by weakning his faith, & a thousand

thousand moe. Amid which infinit variety, he is for the most part constant in one point of policie, and that is this. He conceales his greatest furie, his most desperate assault vnto the last: He reserues his fieriest dart, his deadliest poison, his sharpest sting, his Gunpowder-plot, vntill hee meete vs on our deaths-bed. Wherefore, beloued in Christ Iesus, we had need euery man to bee strongly and soundly prepared and armed against that great and last encounter with Satan; vpon which depends our euerlasting estate, either in the ioyes of heauen, or paines of hell. Oh! at that day, (and we little know how neere it is) it is not our deepe reaches and vnfathomd policies and proiects, the countenance and patronage of great personages, our merry and pleasant companions, or the pluralitie of liuings and preferments, that can yeeld vs any comfort or assistance in that terrible and fearefull combate. Nay, though we now little think vpon it, all the worldly contentments, that we haue either directly purchased, or vnconscionably imploid, hee will then turne vnto vs into Scorpions, stings and wormes of conscience. Onely at that day a good conscience will hold out as armour of prooffe; which, as it hath been on earth a continuall feast, so then it will be vnto vs a great and euerlasting *Iubilee* for euermore.

By this time you easily perceiue, and I am very sensible of the digression I haue made: but I haue done it, only to giue you a taste of that part of diuine knowledge about the depths of Satan, and spirituall state of sanctified soules and afflicted consciences; which I take to be Gods childs peculiar, and in which the formal hypocrite hath little skill or exercise. For the deepe and diuine ponderations of this nature, vpon these points, do not much take vp or trouble his mind and meditations. It is a precious knowledge, abstracted by an holy experience from the practise and actions of true and sound regeneration; and therefore it is transcendent to his most happie naturall capacitie, to the depth of his worldlie wisdom, and to the greatest height of his speculations, though otherwise neuer so vniuersall and profound.

Now as concerning other parts of diuine knowledge, and

3 pointes
vald. doct. etc.

other points of religion; he may be furnished with store of rare and excellent learning, in Fathers, Schoolemen, Commentaries, Controuersies; he may be endued with suttlerie in disputing and defending the truth of God: yea, & in resolving cases of conscience too, so farre as a formal obseruation, & Popish Doctors can leade him. For their resolutions in that kinde, are onely busied about cases incident to their Antichristian Hierarchie, about perplexities arising out of their wil-worship and bloody superstition, and determination of some particulars in the Commandemēts, which may fall within the capacitie of an vnregenerate man: but their profession, I meane the Papacie, cannot possiblie reach vnto the heart of godlines, the mysterie of regeneration, and the sauing power of the life to come. Nay, yet besides this, the formall hypocrite may be made partaker of some degrees of the spirit of illumination, in vnderstanding, and interpreting the booke of God, for the good of his Church and children. For I doubt not, but many haue much light of iudgement, that haue little integrity of conscience; and are inspired with the spirit of illumination for the good of others, that haue no part in the spirit of sanctification and sound conuersion for their owne happines. But yet me thinkes there may be conceiued some differences betwixt the child of God, and the formall hypocrite, in the very speculation and knowledge of Gods truth, and in apprehension of things diuine in the vnderstanding: Which I take to be such as these:

- I First, the light of diuine knowledge in the formall hypocrite, doth onely discharge his beames and brightnes vpon others, but neuer returns and reflects on his owne soule to an exact discoverie of the darkenesse of his owne vnderstanding, the disorder of his affections, the slumber of his conscience, the deadnesse of his heart: but every childe of God is euer in some measure, both a burning and shining Lampe; he is both illightned and inflamed inwardly in his owne vnderstanding, heart and affections, and also the brightnesse of his Christian vertues, are euer dispersed and working vpon others. Wheresoeuer hee liues, hee shines as a light, amid a naughtie

naughtie and crooked generation, in the sight and censure of God, the blessed Angels, and good men; though to the iudgement of the world, and eye of prophanenesse, his glorious graces euer did and euer will appeare to bee nothing but darknesse and dissembling. You may conceiue this difference thus: The sun-beames, you know, are not onely cast and shed into the inferiour Orbs and aire; but are first rooted in the Sunne, and doe inwardly and vniuersally fill with light that faire and glorious bodie. It is otherwise in the Moone: for howsoeuer she receiue light, for the cheering and comforting other bodies, yet she remains darke within, and in respect of her selfe, it serues only to make her spots more conspicuous. It is iust so in the point we haue in hand: The light of diuine knowledge in the child of God, doth not only shine vpon the soules of others for their instruction and refreshing; but doth first fully illuminate his owne, though not to an excellencie of degree; for that is reserued for heauen; yet to a perfection of parts, of which onely our mortalitie is capable. But in the formall bypocrite, howsoeuer it may sometimes dispell ignorance and errours from the minds of others; yet within hee is darknesse in the Abstract in respect of sauing light, as is euery vnregenerat man, Ephes. 5. 8. And his light of knowledge in respect of himselfe, serues only to make his sins more foule and sinfull, his damnation more iust, and himselfe more inexcusable. *For he that knowes his masters will, and doth it not, shall be beaten with many stripes.*

Secondly, the knowledge of diuine mysteries in Gods childe, is entertained and enioyed with a peculiar kinde of sweetnes; with an impressiō of incomparable ioy and pleasure: It is farre sweeter vnto him then hony, and the hony combe: Hee hath more delight in it, then in all manner of riches: It is more precious vnto him then gold, yea then much fine gold: It begets and stirres in him flagrant desires and affections correspondent to it pretiousnesse and excellencie. But it is not so with the formall hypocrite; for his earthly-mindednesse, by which his affections are as it were
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glued vnto the fashions of the world; if hee were sensible of it, would tel him that it is many times not so sweet vnto him as his pleasures: His close couetousnesse or other vnconscionablenesse in his calling, if his conscience were illightned would informe him, that many times it is not so deare vnto him as gold.

- 3 Thirdly, the childe of God hath an humble and gracious resolution, a sweete and willing submission euer mixt with his diuine knowledge, of being mastered, guided and gouerned by it; though against the violent bent of his owne inclination, and the current of the time: but the formall hypocrite if he deale faithfully with his owne heart, may feeble in himselfe a secret subordination and subiection of his vnderstanding therein, to his wealth, honours, and worldlie preferments.

- 4 Fourthly, in apprehension of diuine truth in the formall hypocrite, the power of naturall discourse, and light of reason beares the chiefeest sway; and therefore hee stickes, as it were in the bone and barke, in generalities, and vncertainties: but in the child of God, the sacred illustration of Gods spirit doth plentifully concur; and therefore hee is able to prie into and pierce the marrow and pith of Gods holie truth, the particular veines, and the sauing sense thereof.

I come now to the other habit, which the Apostle calleth *οἰκονομία*, spirituall prudence, by which the word and faith take no roote in the vnderstanding of the formall hypocrite.

This habit, I told you is a spirituall prudence, or a sanctified vnderstanding in the practicall affaires of the soule; by which a regenerate man is inabled, with a iudicious sinceritie to deliberate and determine in cases of conscience, in the perplexities of tentations, in all straites, ambiguities and difficulties incident to the consideration and cariage of a Christian; and with spirituall discretion to guide and conduct al the actions of grace, and euery particular, both in his generall and speciall calling.

This wisdom, as I take it, is an attendant vpon iustifying
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ing faith, and onely and inseparablie annexed vnto sauing grace; and therefore the formall hypocrite, though I place him in the highest perfection, that is attaineable in the state of vnregeneration, is vtterly vncapable of it, and a meere stranger vnto it, as he is vnto the life of God.

By this holie wisdom, *Dauid*, Psalme 119. verse 99. is said to bee wiser then his aduersaries; that is, then *Saul*, and all his politicke States-men, then his teachers, then the ancient. If wisdom were lost, me thinks it should be found amongst Politicians, the Oracles of imperiall depthes and secrets of State; the pillars of Common-wealths and kingdoms: amongst profound Doctores and Rabbins; the fathers of knowledge and learning: amongst the ancient, whose age is many times crowned with ripenesse of iudgement, with variety of experience and obseruation. And yet by this *συνεσις πνευματική*, spirituall prudence (for the same word is vsed there by the Septuagints, which the Apostle hath Col. 1.9.) *Dauid* farre surmounteth them all; in respect of which, the flower and quintessence of all their wisdom and policies, was nothing but glorious follie and profound simplicitie. Hence it is that many a poore soule illiterate and neglected, proudly passed by, and many times trampled vpon with disgrace and vexation, by worldlie wise men; yet liuing vnder a constant and conscionable Ministerie, is infinitely more wise then the greatest Clerkes, and learnedest Doctores, both in giuing counsell and aduice in spirituall affaires, and in conducting their owne soules, in these strangelic prophane and desperate daies, thorow the strait way to heauen.

Hence then you may see a cleere difference. The formall hypocrite, so farre as naturall wit, goodnes of education, ciuill honestie, morall discretion, politicke wisdom can lighten and leade him, may manage his actions and affaires with exactnesse and reputation, gloriously and without exception in the sight and iudgement of the world. Nay, besides, sometimes by an addition of some inferiour, and more generall graces of Gods spirit, hee may set vpon them such

an outward glistering, that they may dazle the eyes of the best discerning spirit, and deceiue his owne heart with a false perswasion, that they are the true actions of pietie, and pleasing vnto God. But ouer and aboue all these, (which is neuer to be found in the vnregenerate) there is in the vnderstanding of the child of God, a more excellent and superior vigour, that inspires his actions with a high and more heavenly nature, that breathes into them the life of grace, that guides them with truth and singlenesse of heart, and sinceritie in all circumstances, to the glorie and acceptation of God, the comfort of his owne conscience, and good of his brethren. There is a farre clearer and brighter eye shining in the soule of euery regenerate man, in respect whereof the fairest lights of all other knowledge and wisdom are Egyptian darknesse, which doth euer faithfullie descrie and discouer vnto him the strait, though vnbeaten path to immortalitie, thorow all the passages and particulars of his life: It reueales vnto him the wisest and most conscionable resolution in all spirituall debatements; the best and fittest seasons of reproving sinnes and winning soules vnto God; many obliquities of actions, iniquitie of many circumstances; the right vses of his owne afflictions, disgraces and infirmities, which the formall hypocrite cannot possibly discern, because he is starke blind on this eye.

Amongst infinite, I will giue one instance of the gracious workings, and power of this diuine habit:

Let vs imagine an euill report or false slander to bee vniustly raised, and without ground vpon the formall hypocrite, though it seldome befall such; for commonlie prophane men are more countenanced, better conceiued and spoken of by the greater part, and by great men, then they deserue. Yet if it so fall out; this or the like is his behaviour: He perhaps proclaimes and protests his clearenesse in the case too ambitiously and impotently; not with that humilitie and spirituall discretion: He pleaseth and applaudeth himselfe in his innocencie, for this particular, boisterouslie and with clamour, which perhaps secretly breeds a
more

more generall Pharisaicall selfe-conceit of the rest of his waies: He angerly contests with the iniquity, and ingratitude of the world, for casting such base indignities & aspersions vpon goodnesse and vertue: He would gladly beare it out brauely, and make others thinke that he passeth it without wound or passion; but indeed he inwardly chafes and frets, and is much grieved and gauled with worldly sorrow for it: the reason is, his reputation with men is dearer vnto him, then the glory of God; his chiefeft good and comfort in this world, is the worlds good opinion of him. But in all this, hee is so farre from working any spirituall good out of it, that he rather entertaines a secret encouragement to bee that indeed, which the world censures him to be, then for a bare conceald conscience of his innocency, to debarre himselfe of a full fruition of the present times.

But let vs now on the other side, conceiue a child of God to be wickedly and wrongfully slandered: for it is properly his lot and portion in this life, to be loaden with leaud and lying censures, with vniust and odious imputations; sometimes to haue many grieuous things, and fearefull abominations fathered vpon him, without al sense, honesty or probability, which hee neuer did, hee neuer knew. And if once ill reports raised falsly vpon the godly be on wing, they flie as swift as the Eagles of the heauens. Diuels are speedie Dromedaries to carry such newes: They presently passe thorow Tauernes and Ale-houses, City and Country, Gath and Ascalon; they run farre and wide, as currant and authentically, vnder the Broad-seale of good fellowship, neuer more to be controlled and reuerst, vntill the matter be brought before that high and euerlasting Iudge. But marke, I pray you, the carriage of Gods child in these cases: he doth indeed sweetly and comfortably enioy the conscioufnesse of his owne vprightnesse; though his aduersaries bee neuer so potent, or cunning to threape him down, yet vntil he die, as *Iob* speaks, Chap. 27. 5. he will not take away his innocency from himselfe. When the sharpe and empoisoned arrowes of bitter malice and calumniations come thickest vpon him, euen with haile shot,

Chap. 16. 19.

his truly noble, and diuinely resolu'd soule, is infinitely satisfied with that in *Iob*: *Behold now, my witnesse is in the heauen, and my record is on high*. Yet hee doth labour to cleere himselfe so farre, as the honour of God, the satisfaction of the godly and danger of iust scandall require.

But the gracious considerations and holy practise, which in these afflictions of his good name, spirituall prudence principallie ministers and suggests vnto him, are such as these:

- 1 First, he considers, that howsoever hee be innocent from the slander, yet the finger of God is in it, as it was in directing the dogged malice of cursed *Shemei*, vpon the royal person of *Dauid*; and therefore he gathers, that the Lord would thereby giue him notice, that some other things in him are amisse: That some secret corruption, by which his blessed Spirit is grieved, is to bee subdued and mortified; that some grace is to bee repaired; some of his waies to be amended: perhaps his languishing zeale is to be reuiued and inflamed; his heart much duld with contagious prophanenesse, and formalitie of the times is to be quickned, and more enlarged for Gods seruice; repentance and humiliation for some former sinne, not thorowly repented of, or in part resumed, is to be renewed. Perhaps the Lord hath thereby an holy purpose to reueale vnto him, the omission of some duties in his calling, or some smaller faults, yet scandalous, whereof before he was not sensible. Or it may be, to preuent some sinne to come, either that with which he is falsely charged, or some other, to which his fraile nature is more inclining. Or lastly, by this experience to prepare him with courage, and furnish him with wisdom, to comfort others in the like case, or to glorifie his name by patience in some more publike and notorious disgrace and vexation to bee indured in this kinde. Hereupon the childe of God doth presently make a priuie search into his soule, doth narrowly sift the state of his conscience, and after due and impartiall examination, feelingly and faithfully addresse himselfe to prayer, practise of these considerations, and reformation of what he finds amisse.

Secondly,

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Secondly, this outward crosse vpon his good name by false surmises and suspitions, makes him retire into himselfe, and more fruitfully and chearefully to enioy all his inward comforts, his hope and delight in heauenly things, the assurance that his name is written in the booke of life; which no malice of men, or policie of hell is euer able to blot out. It makes him with more feruent and greedie attention to listen for the trumpet of that last and fearefull day, more longingly and with fixed eies, to wait for the Lord Iesus in the clouds; who, as hee will punish all prophane Opposites to holinesse with euerlasting perdition from the presence of the Lord, and from the glory of his power: so vndoubtedly, with the brightnesse of his comming, he will then at the furthest, before men and Angels bring forth his righteousness as the light, and his iudgement as the noone day.

3

Thirdly, by the mercies of God, for any such wretched and lying slander, he is not so cast downe with worldly sorrow; he doth not so farre gratifie Satan and malicious men, as to ioyne hands with them for the afflicting of his owne soule, with needlesse discomforts, or discouraging himselfe in his calling: but rather hee raiseth matter of comfort, encouragement, and reioycing. For thereby hee is made more like, and conformable to his head Christ Iesus; *who endured the crosse, and such speaking against of sinners, and despised the shame for the ioy that was set before him.* He hath therby more waight and degrees added to his blessednesse, more massines, and brightnes to his crowne of immortalitie: *Blessed are ye, saith Christ, when men reuile you, and say all manner of euill against you for my sake falslie; reioyce and be glad, for great is your reward in heauen.* And therefore in despite of malice and falsehood, hee runnes on ioyfully in his race; and hauing the attestation of a cleere conscience, the acclamations of Saints and Angels, hee little cares for the barking of dogges by the way, but followes hard towards the marke for the price of the high calling of God in Christ Iesus.

Such as these are the thoughts and behauiour, spirituall wisdome acquaints the child of God with; when his good

name is wronged, & wounded with slanders & false reports.

I conclude the whole point: The knowledge and practi-
call wisdom about heavenly matters in the formall hypo-
crite, are dull, cold, plodding, formal, serviceable, and subor-
dinate to his worldly happinesse. His knowledge is *supernaturalis*
modus, a forme of knowledge: Rom. 2. 20. His practise is
hypocritica, a forme of godlinesse: 2. Tim. 3. 5. All is forme
and outwardnesse: they are not deeply and soundly rooted
in them by sanctifying grace; not inwardly inspired with su-
pernaturall and spirituall life. But diuine knowledge in the
child of God, is called, the Spirit of reuelation, Ephes. 1. 17.
his practi- call wisdom is spirituall, Colos. 1. 9. that is, quick,
actiue, feruent, zealous, stirring; not into irregularities and
exorbitancies, as worldly wisdom many times misconstrues,
but against the corruptions of the times, & working out of
all actions, occasions and occurrents, euen out of miseries,
slanders and infirmities, some glorie vnto God, some good
vnto his children, some comfort vnto his owne soule.

See Conscience II.

I now proceed to tell you, that the word of God is not
rooted in the conscience of the formall hypocrite, which is
the hearer resembled vnto the stony ground.

The whole and entire worke of conscience, as you well
know, out of the Schooles, consisteth in a practi- call syllo-
gisme: The proposition ariseth out of the *σωτηρις*, an habit
of practi- call principles, and generall fountaines of our acti-
ons. The assumption is properly *σωτηρις*, *conscientia*, an actu-
all application of our knowledge to this, or that particular
act or obie- ct. Whence followes the immediate, and necessa-
rie issue and office of conscience: to testifie, in respect of
things simple done, or not done: In respect of things to be
done, either to excite and encourage, or to restrain and bri-
dle: In respect of things done well, or wickedly, to excuse
and comfort, or accuse and terrifie. For example: The
σωτηρις, which is as it were a treasure of rules and lessons
for direction in our actions, proposeth the iniquitie of a lie
(euen out of nature. Aristotle condemnes it, Eth. 4. 7.
καὶ αὐτὸ ἐστὶν τὸ μὴ ψεῦδος, ἀλλὰ μὲν ψεύξασθαι: A lie is starke naught and
discom-

discommmendable. The sounder Schoolemen demonstrate every lie, though it bee officious, and for a greater good, to be against nature, and indispensable. Natures purpose is frustrated, and her law transgressed when speech and words, which she intends to be ever the true messengers of the conceits and apprehensions of the mind are abused to falsehood and equivoication. But this practicall principle of not lying, howsoever it be cleare in nature, yet it receiues further illustration from the booke of God. Therefore the proposition may be thus framed :

Euery liar shall be banished from the holy mountaine of the Lord: Psal. 15. and shall bee barred out of the new Ierusalem for euermore: Reuel. 22. 15.

The conscience of the liar doth assume and tell him; But I haue thus and thus lied for aduantage, and greater good: Then it followes :

Therefore I must bee banished from the holy mountaine of the Lord, and barred out of the new Ierusalem for euermore. A conclusion of condemnation and terror.

Such is the arguing of conscience for things past: But thus it worketh about things to be done:

Let vs imagine a man to deliberate with himselfe whether he should be Non-resident or no. His habit of practical principles, if he will deale faithfully with his owne soule, especially by the helpe of the honestest Casists, may yeeld him matter enough out of nature against Non-residencie, as might easily appeare, if the point were incident. But sith the case is cleare, Ezech. 33. he may thus frame his practicall syllogisme :

The Non-resident must answer for the blood of those soules, which by his vnconscionable and vnwarrantable absence, & negligence in his charge haue perished in their sins.

But sith I know not how soone I shall come to iudgement, my poore soule shall not appeare before my blessed Sauour, red with the blood of those soules, for which his pretious blood was shed.

Therefore I will not be Non-resident. You see here a restraint

straint from Non-residencie, that bloodie gangrene, that with remorselesse greedinesse eates and deuoures the precious soules of men.

This short explication of the nature of conscience thus premised, you may easilie conceiue with mee thus much; that

Accordingly as the practicall vnderstanding of a man is furnished with principles and rules for guiding his actions, according to the nature of them, and soueraignty they hold in the conscience, such and thereafter commonlie is his life and actions.

I except the grosse hypocrite; for hee sinneth against the knowledge of his heart, and light of his conscience: Therefore the sound of feare is alreadie in his eares; and in his prosperitie the destroyer shall come vpon him. He beleeueth not to returne out of darknesse, for hee seeth the sword before him. Affliction and anguish shall make him afraid: They shall preuaile against him as a King readie to the battell. God shall runne vpon him, euen vpon his necke; and against the most thicke part of his shield: because he hath couered his face with falschood, and inwrapped himselfe in a cloud of hypocrisie.

The point then must bee exemplified in other sorts of men.

- 1 First, the notorious sinner, by reason of his delightfull conuersing with the wicked, and custome in the workes of darknesse; doth obscure, smother, and in some measure extinguish in his conscience, not onely the light of supernaturall truth, but of nature too: Therefore he runnes headlong without restraint or bridle, into desperate villanies and outrageous rebellions. He drawes in sinne with cartropes, and worketh all manner of vncleanenesse with greedinesse: *He is bound with his sinnes, and couered with iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell. It is shut vp, and is appointed to be deliuered by fire.*

- 2 Secondly, the Papist hee entertaines and treasures vp for his

his practicall principles, the bloodie Dictates of the Pope of Rome, that man of sinne, and vicegerent of Satan; which are so farre from receiuing strength or warrant, either from nature, or diuine truth, that they hold strong contradiction and eternall opposition to both: and therefore his conscience is enlarged like *Tophet*. For it can without scruple, or remorse, nay, with hope of heauen, and a brighter crowne of glorie, digest euen the sacred blood of Kings, and swallow downe with ease the ruines and desolations of whole kingdoms. Hee can meritoriously butcher his brother in the streetes with prodigious cruelty, as in that horrible massacre at *Paris*. Hee can bee dispensed with, and discharged from oathes, and truth of speech, the necessarie and soueraigne instruments of all iustice and societie amongst men. He may expect canonization for blowing vp of Parliaments, and tearing in peeces the royall limbes of the Lords Anointed, and the strong sinewes of the worthiest State vnder heauen: and after saile towards the Popish Paradise, which is indeed the pit of hell, thorow a sea of innocent blood, without any checke or counterblast of conscience.

Thirdly, the ciuill honest man hath his * conscience informed with rules of naturall honestie, and generall notions of right and wrong, and therewith contents himselfe. And therefore he frames himselfe with sober cariage, faire conditions, iust and vpright dealing towards men, so that hee is wel spoken of, and reputed by the world a good neighbour, a sober wise man, of harmelesse behauiour, no medler, a peaceable man: and these are excellent, if not seuered, but seruiceable to true pietie, and sauing knowledge. Peace is a precious thing, if it may bee purchased and possesst without impeach and preiudice to holinesse and a good conscience. *Follow peace with all men, and holinesse, without which no man shall see the Lord.* Peace and holinesse must goe together: If otherwise, it is an holie peace to bee at warre with the corruptions of the time: and to be at peace with sinne, is to war against God and his owne soule. But the mecerely ciuill honest man, by his practicall principles, is led no further, but

to the executions of morall honestie; as for instruction in heauenly mysteries and diuine knowledge, hee doth not much meddle with, care for, or seeke after; but only for companie and fashion.

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Fourthly, the formall hypocrite, besides the direction of naturall light in his conscience, doth interesse and acquaint himselfe with practicall principles out of supernatural truths and the word of God, for the performance of religious duties and seruices; but hee puts them in practise with reseruati-
 on, with his owne exceptions and limitations: He is onely so farre guided by them in his life and conuersation, as they are compatible with his worldly happinesse: And therefore in the time of persecution, as it is in the parable, hee falleth away. But by persecution you must vnderstand, not onely the fierie triall and striving vnto blood; but also inferiour and not so smarting afflictions and tentations; as it is cleere if wee compare the three Euangelists in their narration of the parable. It is many times, disgraces, and contumelies for his profession, displeasure and discountenance of great Ones, the hazarding of some profit and preferment, the losse of friends, and fauour of the world or the like, that makes him flinke and yeeld, and desperately to cast himselfe into the current of the times, there to swimme with others for a while, with full saile of outward prosperitie, vntil he drowne himselfe in perdition, and sincks suddenly into the gulse of endlesse woe and miserie. Hence it is that Matth. 13. 21. hee is called *ποσειδων*, a Temporizer: Hee is not thorow, sound, resolute, and true-hearted for godlinesse, good causes, and to good men. For many times, when the honour of God is put as it were in the one scale of the balance, and his owne contentment in the other; hee suffers some worldly profit or pleasure, the gratification or satisfaction of some great man; the purchase of some Fellowship, Benefice, or spirituall dignitie, (for sometimes it proues perhaps as deere as a purchase) the greedie desire, and pursuite of some vnder-
 serued office or honour; the enioyment of prophane companie, or coherence with worldly wise men; the pleasure of
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some secret and sweete sinne, or such like; I say, hee suffers these to weigh downe the exceeding waight of heauenlie blisse, the vnualueable treasure of a good conscience, and the infinite glorie of God. Which is strangely miserable; sith all the worth, wisdom, power, excellencie, and whatsoeuer other happinesse of man, all the highest, & greatest treasures and glory vnder the Sunne, without the feare and fauour of God, if they were put in the waights with vanitie, vanitie would waigh them all downe. So thought *David*, Psal. 62. *The children of men are vanitie, the chiefe men are lies: to lay them vpon a balance, they are altogether lighter then vanitie it selfe.*

Wm 133 The on-
ly men, those
that are men
indeed.

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Lastly, the child of God, besides the better and more speciall apprehensions of nature, stores his conscience, his treasure of practicall principles, with many sacred and sauing lessons and rules out of heauenlie truth and Gods holie word; but so, that in his practise of them, he stands not vpon termes of pleasures, profit or preferments; but doth wholly and entirely resigne vp himselfe in obedience and humilitie, to be guided and gouerned by them, without restriction or euasion, in his thoughts, affections and actions, thorow the whole course of his life. Therefore, Luke 8. 15. the hearer compared vnto the *good ground*, (which is the child of God, to who in all my Discourse I oppose the *stony ground*, which I call the formal hypocrite) is said to be of an *honest and good heart*: that is, downe-right for godlinesse and good men, without hollownesse, faint-heartednesse, or slinking. Hee makes Christianitie as it were his trade, he sweates & toyles in it, as the end for which he was created, and placed in this world: And as he receiues the word of God into his honest and good heart; so there he treasures it vp, and keeps it faithfully. The word in the original, is *κατακρυπτει*. He keeps it though it be with much difficultie, struggling and colluctation with his owne corruptions, the temptations of Satan, and vanities of the world; who cunningly conspire and labour ioyntly to plucke it vp, and wrest it from him: *and he brings forth fruite with patience.* He yeelds no ground, though he meets a

Rom. 5. 3. 4. 5.

Lion in the way, or a Tyrant in the face. In the day of triall and encountring with dangers and vngodly oppositions, he shrinks not, but stands fast and suffers himselfe rather to be ouerflowne then to be carried downe the streame of the sinfull fashions and wicked waies of the world. Hee knowes full well, howsoever he goes now on his way weeping, yet he carries precious seede; and therefore the time will come shortly, that hee shall doubtlesse come againe with ioy, and bring his sheaues with him. Crosses, disgraces and tribulations may beget in the formall hypocrite, fainting and defection: but in Gods childe they bring forth patience, experience, hope and resolution. Euer when he enters consultation with himselfe, whether God must be obeyed and glorified, or man pleased and satisfied; he is quickly resolved out of that in Isai. 51. 12. *I, euen I, am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the son of man, which shall be made as grasse? And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth?* He considers the heauie iudgement determined, and reserued for all fearfull men, all spirituall cowards, and faint-hearted in the Christian warfare; who more feare men then God, and for their fauour and countenance, part with the protection of the Almighty, and the comforts of a good conscience: They shall be punished *with unbelieuers, with the abominable, with murderers, & whoremongers, with idolaters, and liars, in the Lake which burneth with fire and brimstone, which is the second death: Reuel. 21. 8.*

You may now cleerely conceiue the point I haue in hand; how the word of God is not rooted in the conscience of the formall hypocrite. The ordinarie intelligencers to his conscience are examples, custome, opinion, worldly wisdom, common preiudice against a strict course of sanctification; precedencie and practise of greater men, for true goodnesse, many times ouerprized, and misualued by the worlds flattering censure; the common naturall notions of right and wrong. But if vpon some extraordinarie good motion, by guidance of diuine rules, he sometimes crosse the current of
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the times, enter a profession of sinceritie, and some correspondence with Gods children, it is but for a spirt, an essay, like a morning cloud, and as the morning dew. For as soone as his seruor in religious affaires, and furtherance of good things doth once by the furie of hell, crueltie of prophane men, malice of the world, enkindle and stirre vp against him I say not only a fierie triall, but euen some smarting heate of lesser persecution, some railing & slanderous tongue, which scorches like coales of Iuniper, a disconceit and dereliction in his friends & old acquaintance, disgrace with the world, discountenance of Greatnesse, vnlikelihood of rising and preferment; if it once raise against him stormes of iealousies, enuies and molestations; why, then he is gone, he slinks and starts aside like a broken bow. All his former good motions, purposes and endeauiours melt as the winter ice, and goe away like the morning dew. For the formall hypocrite euer when he feesles disturbance in his present securitie, interruption of his former contentments, hazard of his temporall felicitie, hee begins strongly to suspect himselfe of too much forwardnesse, of vnseasonable and preposterous zeale, of distemper, and indiscretion in matters of religion; and therefore giues backe, and falles away into his former plodding course of formalitie; and that perhaps without any checke of conscience: but if any scruples, and reluctance arise in his heart, out of his worldly wisdom, he interprets this yeelding to the times to be but an ordinarie and pardonable infirmitie; and therefore notwithstanding flatters and deceiues himselfe with hope of heauen, which is a strong barre to keepe him out of the state of grace, and vnacquainted with the glorious comforts of sound and sauing sinceritie.

But the sacred light of Gods holy truth, is habituated and incorporated into the conscience of Gods childe, and is the onely and constant rule and square, by which, with al humilitie, vprightnesse of heart, a free, entire submission and obedience vnto it, he frames al his thoughts, affections and actions. And in this light, hee walkes with a settled constancie and grounded resolution, thorow pouertie and oppression,

contumelies and contempt, slanders and indignities, good report or ill report. For he hath his eye still fastned vpon eternitie, he hath the crowne of glory already in sight, the inestimable pretiousnesse and euerlasting beautie whereof, raiſeth and possesseth his trulie free and great heart with such a longing and seruencie, that hee is at a point with all that is vnder the Sunne, that he doth not only contemne, patiently endure, and vanquish all asperities and difficulties; but euen with reioycing entertaine and embrace (if the tyrannie of the times so require) the vtmost, that malice and cruelty can inflict vpon him. There is no other consideration or creature, either in heauen or earth, can separate him from the loue of God in Christ Iesus, or from his glorious seruice in all good conscience.

And as the word of God is planted and rooted in the conscience of Gods child, for his direction and constancie in the waies of godlinesse: so is it also there fastned for his forbearance of sinnes; by these three properties, which are not to be found in the formall hypocrite:

- 1 Remorse for sinnes past, by which he is saued from relapses and backslidings.
- 2 A present sensiblenesse of all manner of sins, whereby his present integritie and vnblameablenes, is happily preserued.
- 3 An habituall tendernesse, by which he is armed and fenced against the corruptions of the time, vnconscionable courses, and commission of sinnes to come.
- 1 In remorse for sins past, I comprise a more full knowledge an vniuersall reuelation of his sinnes, by the light of Gods word, and power of his spirit: and that both in *extension* and *intension*, both in number and grieuousnesse: a sense and feeling of them in their true waight, as they are able to sinke him downe into the bottome of hell. Much sorrow and anguish, for the staine and guiltinesse they haue left behinde them, and for that they prouoke to iust wrath, so louing and gracious a God. And lastly, a loathing of them, so that hee neuer casts his eyes backe vpon them, but with an addition, of a new and particular detestation. He neuer enters meditation

tation of the soule and hainous passages of his former life, but with shame and horreur. Euery solemne reuiew of his time of darknesse and vnregeneration, makes the wound of his remorse to bleed afresh.

By sensiblenes I vnderstand a quicke and present apprehension and feeling of euery sinne, whether it be publike or priuate, open or secret, in our selues or others, as well in our thoughts and affections, as in our words and actions, in our generall or particular calling, more grosse and infamous, or slips and stumblings, scandals, and appearances of euill.

Habituall tendernes is a gracious temper & disposition of the conscience, whereby it is apt to be gauled & smart, at the first enteruiew with the iniquities of the time, and at euery occurrence of corruptions and all vnconscionable attempts.

These properties of tendernes, aptnesse to smart, easines to bleed at the apprehension and approach of sinne, are peculiar to a conscience illightned, sanctified, and purged by the blood of Christ; neuer incident to the best naturall conscience, or furnished with the choycest notions and perfectiones of ciuill honettie and formalitie: for these are neuer so strait laced, but can let downe at the least without distaste or checke, common sinnes, lesser euils, the gainfull and honourable errors and obliquities of the time.

Hence it is that all prophane and vnregenerate men, wanting the curbe of a sober and sanctified conscience, haue euer infinite aduantage, for getting the start and precedence, in compassing the comforts, glorie, and preferments of the world. For they, when the atchieuement of any honour, happinesse or high place is on foot, aduise presently with the ordinarie informers, and counsellors of their conscience, custome, example, multitude, worldly wisdom, the sway of the times and such like: but with the word of God and godly Christians, onely so farre as they doe not crosse their ends, and contradict those plots and contriuances which they haue laid for their aduancement vnto high roomes. And thus they may passe with reasonable quietnes, without grudging or grieuing of a conscience so guided, thorow a thousand

thousand corruptions and indirections, basenesse, flatteries, sinfull engagements, vnwarrantable courses. Any of which, if it should meete with a conscience once soundly frightened with horrou of former sinnes, softned and sanctified by the blood of the Lambe, would not onely rubbe off the skinne and gaule it, but make it bleede to death. But worldly men are at a point, they must and will enioy the world; for heere they haue their portion and heauen. They esteeme it their greatest happinesse to be admired and adored aboue others; and therefore venture vpon whatsoeuer vnlawfull and indirect procurements, which may bring them to high places; rather then they will be defeated and disappointed in the pursuit of worldly happinesse, they will thorow, whether it be thicke or thinne, right or wrong, force or fraud, staine of reputation, or wound of conscience; Simonie or flatterie, friend or foe, all is one: though in the meane time they strike their owne poore soules thorow with many sorrowes; though when they are most glorious in their owne conceit, and in the eye of the world; in the iust censure of God, Angels, and sound Christians they be most vile and contemptible: and indeed in this seeming sun-shine of worldly prosperitie, they treasure vp vnto themselues strange feares and astonishments, snares, fire and brimstone, and stormie tempests against their latter end.

It is otherwise with Gods childe in such affaires: He still takes counsell and direction at the oracle of God; with *Cornelius* resolution, to heare or forbear whatsoeuer is there commanded or forbidden; and so followes the comforts of this world onely so farre as it will giue him leaue, warrant and assistance. But if hee be to enter any corrupt course, or passe thorow any vniustifiable meanes, for the attainment of his purpose and preferment; there presently comes into his minde such considerations as these: Hee conceiues with himselfe, that the passage into any place of office, or honour by corruption, is euer attended with the curse of God; and so no true comfort to be expected in the enioyment & execution: That the restless humour, and proud spirit of ambition

tion, euer haunts and possesse men of least worth, and worst conscience: That hee which truly feares God neuer desires height of place for the glory or gaine; but onely with a sober indifferency, thither enclines and carries his affections and hopes, and that with trembling at the waightinesse of the charge, where it pleaseth diuine prouidence by honest and lawfull meanes to plant or transplant him, for the imployment of his talent; and where hee may most glorifie God, benefit the Church, and keepe a good conscience. He thinkes vpon the vanity and misery of all things we enioy in this world; of that strict and great account hee must very shortly make vnto the Lord, and Iudge of all the world; of the length of that eternitie, through all which is vnauidably to be endured an euerlasting estate, either in the ioyes of heauen, or paines of hell. Out of such thoughts as these springs his truly noble and Christian resolution; that he had rather want preferment while the world stands, and end his daies in a retired and innocent obscurity, then by casting himselfe into the common fashions and corruptions of the world, forfeit the fruit and comfort of his former integritie, wound his conscience, and serue the time: That hee is farre more willing to endure any affliction or disgrace with Gods children, then to enioy the pleasures of sin, and glory of the world for a season.

I now come in the third place, to tell you that the word of God is not rooted in the thoughts of the formall hypocrite; which is the hearer resembled vnto the stony ground; and thence riseth a very notable and most speciall difference betwixt him and the child of God, truly posselt of the glorious state of Grace.

And I beseech you marke mee in this point. For the thoughts of a man doe farre more cleerely, and impartiallie distinguish the power of sanctification from the state of formalitie, then words, actions, and all outwardnesse of carriage. For in these many times is much cunning and enforcement, artificiall and fained behauiours; counterfeited and formell conueiances, disguisements, and hypocrisies. They

III. *De Cogitationibus.*

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are liable to the lawes of men, open and obuious to the eye and iudgement of all ; and therefore feare of punishment, reproch, and base reputation ; shame, & speech of the world ; hope of reward and rising ; desire of maintaining a good opinion for honesty and religion ; of holding some gainfull coherence with Gods children ; are of great power to re-
 straine them, and to keepe them within good compasse and moderation. So that a mans words and actions may be faire, ingenuous, and honourable ; whose thoughts are base, prophane and abominable. But thoughts are the free, immediate and inuisible productions of the heart, neuer taken within the walke of humane iustice, by their naturall secrecy exempted from mans most priuy search, and all executions of State. Their aberrations are only censurable by the searcher of all hearts ; no eye pries into these secrets, but that which is tenne thousand times brighter then the Sunne : And therefore millions of thoughts, many thousand formes of imagination spring continually out of the hearts of men, which without feare or maske, without restraint or reseruation doe vndissemblingly resemble and represent the true state and disposition of the heart : So that from them we may be euer sure to take infallible notice, whether the heart as yet onely worke naturally, in framing them, in it owne sinfull mould, and feeding them with consent and delight ; or else bee taught and guided by a supernaturall power, to compose them according to the light of Gods word, and holy motions of his sanctifying spirit.

Let vs then consider what deepe roote the word of God doth take, and what speciall soueraignie it doth exercise in the thoughts of a sanctified man ; whereby hee is cleerely differenced from all states of vnregeneration ; euen that of formall hypocrisie, which I place in a degree aboue ciuill honesty, and in the highest perfection attainable by an vnregenerate man. We will then for our present purpose conceiue these differences betwixt the childe of God, and the formall hypocrite in this point of thoughts.

1 First, in respect of their nature, forms, & maner of working.
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Streames doe resemble and expresse the nature and property of those fountaines whence they spring : so ordinarily, thoughts and imaginations follow the temper and constitution of the heart, wherein they are moulded. I say, ordinarily ; for as wee doe not passe our iudgements of the depth of a riuer, or quality of the water, when by suddennes of inundation, or incursion of neighbor brooks, it is grown into a torrent, and become muddy for a while : so neither are we to censure, or take measure of our thoughts by some vncouth motions, and extraordinary stirrings, we sometimes feele in them, but according to the ordinary current, and generall sway, they commonly hold and exercise in our hearts. For sometimes, euen the vnregenerate may haue good purposes and inclinations towards sincerity, earnest longings for the happinesse of the Saints, and the heauenlines of their latter end ; some flashes of comfort and perswasion though from false grounds, that the spirituall state of their soule is safe and sound : but such thoughts as these in such men, spend their life in their birth ; as they rise, so they glide and passe away without all fruit, true comfort, or profit to their owne soules. On the other side, the calminesse and serenity of sanctified thoughts in a good Christian, may sometimes be foully disquieted and interrupted, either by some sudden eruption of the relikes of our own sinful nature, by violent inuasion of some enticing object from abroad, or by the malicious, and immediate iniections of Satan. But because such thoughts as these oppose against the generall and settled purpose of Gods child ; he well knowes, out of his spirituall wisdom and holy experience, how to repell and bridle them, how to repent of them, and pray against them, how to bee humbled, and bettered by them, in setting a stronger guard, and more narrow watch ouer his heart for afterward, lest he be vnawares surprized the second time.

Sith therefore the heart of a notorious sinner is hardnesse it seife ; for besides naturall obduration, it is yet further, and more fearefully hardned by a desperate extinguishment of those lesser sparkes of a generall inclination to ciuill honesty,

Prou. 16.

by a long custome in a dissolute course, by the contagious company of leand and gracelesse companions, by the curse of God vpon his wilfull continuance in sin; therefore I say, his thoughts are all continually, and resolutely sinne, and that in a high and horrible degree: Wickednesse hath so enwoouen it selfe into his heart, that within he is very corruption. And whereas amongst all other comforts of life, sleepe doth most sweetly feede and refresh nature; yet the humour of sinning is farre more naturall vnto him, and more dominant in his affections, then desire of sleep. *For he cannot sleep, except he hath done euill; and his sleepe departeth, except hee cause some to fall. He imagineth mischief vpon his bed:* Psal. 36.4. When he is encompassed with the fumes and darkenes of the night, an image and representation of his graue, and of the horror of that great day; when his minde is retired from worldly affaires, the noise & tumult of men, when it is most active, powerfull, and fitted for diuine contemplation; euen then are his thoughts as blacke as hell, and deepest in the works of darknesse; then is hee plotting and contriuing mischief: How to compasse his pleasures, and accomplish the lusts of his heart, where to crowne himselfe with fresh Rose-buds; by what meanes to set forward the trade of drunkennesse, and to enlarge the number of Satans reuelers, that with more contentment and company hee may leaue some tokens of his pleasures and swaggering in euery place: how to supplant his brother, oppresse his neighbour, grieue and disgrace Gods seruants; indeed how to become an absolute villaine vpon earth, and the foulest fiend in hell.

Isai. 48.4.

You see what are the thoughts of the notorious sinners obdurate heart, which is as full of hardnesse, as the Moone of light; and therefore inforced, as it were, to empty and discharge it selfe of some stonines, by transfusing an iron sinew into the necke, and a brazen brow into the face. Neither iudgement nor mercy will bend and encline him to grace: no admonitiō or ministry of the word, wil make him blush at his open and profest impiety: So that his heart doth not onely greedily entertaine, what leaudnesse doth ordinarily
spring

spring from corruption of nature, and is suggested by others; but being past all sense, both of shame and sinne, becomes one of the diuels newinuentors, and sets the thoughts busily on worke for the deuice of strange villanies and mischiefes, and for addition of new formes, fashions, and circumstances of sinning.

No better are the thoughts of the grosse hypocrite, another kind of sinner, but fully as foule and abominable. For if we could look into his heart, though his outward life be ordered smoothly & ciuilly; yet we should see within, a bloody slaughter-house of malice, cruelty & reuenge, an hatefull stewes of impure imaginations and adulteries of the heart, a forge of much mischiefe, of furious and fiery rage against the power of grace, an insatiable gulfe of greedy desires for wealth and riches, for vnderferued respect and reuerence in the world; indeed a cage of al vncleane and rauinous birds. Here is only the difference; the notorious sinner dares act and execute the abominations of his heart in the sight of the Sun: but the grosse hypocrite would gladly sin vnseene, and goe to hell with as little noise and notice of the world as may be; and therefore he drawes a curtaine of cosenage and hypocrisie betwixt the sight of the world and foulness of his sin. In the hearts of *Ahab* and *Iezabel* was nothing but blood and murder, couetousnesse, oppression, and mercilesse, enclosure; onely vpon the vgly visages of these foule fiends; they put a vizard of a fast, formall witnesses, and legall proceeding. The ordinary thoughts then of the grosse hypocrite are the same, as vile and hellish, as those of the notorious sinner. Nay he doubles his iniquity, and addes waight to the vengeance preparing for him; in that he straines the vtmost veine of his wit, and sounds the depth of his damned policie, to clothe them with faire pretences, and colourable shifts, as they passe and present themselues vnto the world in words and actions, and in that he labours to seeme a Saint, while he is in truth an incarnat diuell.

But the thoughts of the formall hypocrite; for with him I am specially to deale, (I haue onely added in this point, the

notorious sinner, and grosse hypocrite, for further distinction and illustration) I say his thoughts, as they come certainly short of true sanctification, so they are farre better then these now mentioned. For we suppose his heart to be seasoned with goodnesse of nature and ciuill honesty to haue tasted of the generall graces of Gods spirit, and in some sort of the powers of the world to come; and therefore his thoughts are more faire, ingenuous, sober and moderate, then those foule and hatefull Ones of the notorious sinner, and grosse hypocrite. His heart will rise, and be affrighted with suggestions of infamous consequence and markable horror; as those of Atheisme, Cruelty, Drunkenesse, Adultery, Heresie and such like: but notwithstanding, because it is not softened and sanctified by speciall grace, without much scruple or conscience, it will let the imaginations loose to much idlenesse and vanity, to many fruitlesse conceits, impertinencies and prophane wandrings; but especially into the endlesse maze of worldly cares and earthly-mindednes. For hee doth in some sort in his practise approoue and iustifie that wicked and pestilent prouerbe: *Thoughts are free*. They are free indeed, in respect of obnoxiousnes to humane iustice, in respect of discovery and danger from any creature; but the eye and vengeance of heauen takes first and speciall notice of them, and holds them punishable, as the principals, and chiefe plotters of all transgressions. Words and actions are as it were sins at second hand, the very first life and freshest vigour of all ill is immediatly receiued, and inspired into the thoughts. Hence it is, that *Peter* aduiseeth *Simon Magus*, to pray God, if it were possible, that the thought of his heart might be forgiven him: as though there lay the greatest guilt, and deepest staine before God.

By the way before I passe to the thoughts of Gods child, obserue one speciall marke of difference in this point, betwixt the true Christian, and formall hypocrite.

The formall hypocrite doth euer harbour and maintaine in himselfe, one sweet pleasing bosome sinne or other, as voluptuousnes, worldlinesse, a greedy pursuit of temporall felicitie,

licity, an excessive desire of greatnes, and note in the world, an opposition to sincerity, a delight in good fellowship, or some such like carnall contentment or secret sin : on which his minde most runs; whereupon the best and the flower, the seruency & dearenes of his thoughts are spent. Gods word, honor, and seruice, checks of conscience, motions of the spirit, ministry of the word, admonition of friends, saluation of soule, by an vnreasonable and inconsequent discourse of his sensuall reason, are all made subordinate and seruiceable to this Idoll : To which with much delight hee daily sacrificeth the noblest & immediate workes and issues of his soule. As for the state of his conscience, spirituall affaires, care of heaven, that *One necessary thing*; these things take vp his thoughts but at reuerfion, by starts, by accident; and when they come into the heart, their entertainment is very cold and strange, their abode short; and while they stay, they are apprehended and enioyed with much wearinesse and weaknesse. I conceiue this to be the reason : Hee hath a full taste and present feeling of the pleasures of his sweet sinne; hee hath sensible and certaine possession of worldly contentments, but no reall and sound assurance by sauing faith, and his forsaking all sinne, of the ioyes and comforts aboue; and therefore doth greedily follow and feed vpon the present, with consent of his erring iudgement, delight of heart, the best of his affections, and most of his thoughts. And as for hereafter, sith he is conscious to himselfe, of an honest ciuill life, of a sober formall cariage in the affaires of religion, and that he is not infamous with any notoriousnesse in the world, but as good as the best, a few precise fellowes of purer straine onely excepted, whose pretence and profession of extraordinary sanctity, is nothing (in his conceit) but humour and hypocrisie; he therefore, I say, for hereafter, referres himselfe at all aduentures vnto the mercy of God, and to the lot and condition of many thousands which are in the same case and state with himselfe.

But it is otherwise with Gods child. For by the power of sanctifying grace, as he hath also mortified all other : so
speciallly

specially he hath broke the very heart of the sweet sinne of
 his vnregeneration. And as in a besieged citie, where the
 greatest and most dangerous breach is made, there the inha-
 bitants concur with chiefeest care, and highest resolution,
 to fortifie and make resistance : euen so sith he knowes and
 feesles, that before his calling his delightfull and darling sinne
 most fearefully wasted his soule, and wounded his consci-
 ence, hee makes sure to imploy his thoughts with speciall
 edge and indignation, to countermine, preuent, resist, abo-
 minate and abandon all thought of that sinne : And now by
 the grace of God, sith the heart, the fountaine, is purged
 and sanctified, the streame and heate of their intention
 and delight is carried another way. For hee hath found that
 rich and inestimable *Treasure* in the Gospell ; and there-
 fore he *sels all that he hath* ; hee parts with euery pleasure ;
 hee casts out of his conceit whatsoeuer hath beene formerly
 deare and pretious vnto him, and lets all his thoughts, with
 loose raines, greatest ioyfulnessse and oftenest meditation
 runne after it, and sweetly refresh themselves with the glo-
 ry and comfort of it. If a man vpon the way should finde
 some pretious orient pearle, hardly could he keepe his eyes
 from gazing vpon it ; his excesse of ioy would easily com-
 mand and confine the sight to so rare and hopefull an ob-
 iect, vntill he meete with some skilfull *Lapidarie*, or come
 where he might thorowly be acquainted with the worth,
 and fully enioy the wealth of it : Euen so, after a man by the
 illightened eye of his soule, and the hand of sauing faith,
 once seaze and lay sure hold vpon the *pearle of great price*,
 the graces of Gods spirit and eternall life, the heart is pre-
 sently so filled with loue and admiration, that for euer after
 it spends the most, the dearest, and the noblest thoughts vp-
 on it : and they once set on foote, are so cheered and rai-
 shed with the heauenly beautie thereof, that they follow
 with continuall increase of seruency and longing, vntill
 they come vnto the cleere vision and full possession of it, at
 the right hand of God, in the endlesse ioyes of the world a-
 boue.

The thoughts then of a true Christian are of a farre more heavenly temper, diuine nature, and higher straine, then the largest heart of the best vnregenerate mā, can or doth possibly comprehend. The formall hypocrite may haue his minde worthily busied in points of deepest learning, in the mysteries of State, and affaires of kingdomes, in the best and highest considerations which nature, art, moralitie, or policle can afford, nay, he may sometimes entertaine into his thoughts with ioy, the promises of grace, the happinesse of the Saints, the ioyes of heauen & the like; though these haue neuer any roote or long residence in him. But that the word of grace should so emplant it selfe into the inner man, y^e the thoughts should neuer bee so well or welcome to the heart, as when they are wading in the great myserie of godlines, and with an holy wisdom plotting for the enlargement of Christs glorious kingdome in himselfe and others: That it should make all other discourses of the mind subordinate and contributarie to such heavenly meditations; and to this end set bounds and limits to the millions of imaginations that daily arise, and erect an holy regiment amongst them; I say, this is the speciall prerogatiue of a sanctified man. For he alone, because of his truth, sincerity and vprightnes in the inner parts, makes conscience of idle, vaine, and wandring thoughts, (of which the formall hypocrite, either takes no notice at all, or not much to heart.) He is as much cast downe, vext and grieved with their disorder and exorbitancie, as with the errors and infirmities of his words and actions; and therefore establisheth as it were a gracious gouernment amongst them, to keep out confusion, idlenes, and rebellion. He confines them to a reuerent and feeling meditation vpon Gods word and works, to a care of conscionable managing the affaires of his calling; only sometimes, but sparingly with many cautions, exceptions, and seasonablenes, letting them out to honest recreations. Whatsoeuer thought is wandring without this cōpasse or within it vn sincere, is sinfull: so that if he take any stragling, without these limits, any entisers to vanities and impertinencies, any obtruders and disturbers of so happy in-

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ward peace; he presently apprehends them by the watchful eye of his spirituall wisdom; examines them by the law of God, arraignes them in the consistorie of an illightned conscience, and so cuts them off in time by the power of grace, and sword of the spirit; that is, by opposing against them at the first rising in the heart by present repentance, prayer, and after-watchfulnesse; he blessedly rids himselfe of the miseries, and distraction of prophane and troublesome thoughts. That this is no *Idea*, I now propose vnto you; howsoever it so be to euery vnregenerate man, and so when he heares it, he conceiues of it; for little knowes hee what adoe euery childe of God hath with his thoughts; I say that this is no *Idea*, or idle abstraction, appeares pregnantly and plentifully in *Dauids* practise; who for all the strong enticements, ordinarily incident to the pleasures of a Court, and naturall libertie of Princes, although the cares and waight of a kingdome lay vpon him, and that his Royall innocencie was still haunted and assailed with such indignities and vexations, which might almost haue swaied the blessed and quiet thoughts of a glorious Angell to distraction and discontentment; yet for all this the law of God did still principally take vp his heart, and that *day* and *night*. Gods word and workes, his statutes and iudgements, were meate and drinke vnto his minde, and his meditation continually, as is more then plaine in many places of the 119 Psalme. *Ob*, saith he in the 13. portion, *how loue I thy law! it is my meditation continually*. So vnexpressable heere was his pang of holie loue vnto Gods law, that hee prefixeth a particle of zeale, and extraordinarie passion; *Ob*, saith hee: And where the heart hath once truly and fixedly set it loue, there all the thoughts feast themselues with dearest apprehensions, and with greatest impatiencie of all other imployment. This is the verie case then of all Gods seruants, they meditate on the word of God most contentedly and continually, because they loue it farre before and aboue all earthly things; and so dearely doe they loue it; because in it with speciall security are conueied vnto them all the rich treasures of mercie, remission.

remission of finnes, spirituall comfort, and eternall life, and particularly sealed vnto the by the Spirit of the same word. *Salomon* confirms this worthie practise of his father, by his testimony, *Pro. 12. 5. The thoughts of the iust are right, iudgement, or iustice; for so the word signifies in the Originall; but the suttile deuices of the wicked are deceit.* The thoughts of all vnregenerate men are cōmonly, either rooting in the earth, or drowned in pleasures, or running after preferment, or ranging vp and downe idly and prophanely, or fruitlessly melancholike; or if sometimes they glance, or settle themselues vpon good things, they are still as a menstruous clout, and abomination to the Lord; because their consciences are not renewed, their hearts purged, their persons sanctified and accepted. But the thoughts of euery child of God are ordinarily working, for the maintenance and furthering of Gods glory and good causes, for procuring true good to their brethren, especiallie in spirituall things, for increasing grace in themselues, and their store of comfort against the day of triall. And if so be (which sometimes befallles the best) they be crost by sinfull motions in themselues, or suggestions of Satan, yet by their surprizing and suppressing them at the very first rising and assault, and by present repentance, they are vndoubtedly euer pardoned vnto them in Christ Iesus.

Giue me leaue, I pray you, to illustrate this varietie and difference of thoughts, which I haue now largely laid down vnto you; in our selues, for the neerer pressing of our consciences, and that in the matter of Elections.

Let vs imagine a notorious sinner to haue a voyce and hand in such businesse: his very first thoughts would be to haue no thought at all of Oath or Statute, of conscience or honestie, of honour of his Colledge, or good of the Church: but would resolve out of the prophane principles of his vast conscience, and by the benefit of a large acception of charitie, to be indifferent for all commers. Onely in his choice, he would haue an eye to the maine, that the state of good-fellowship should take no disparagement or diminution; and therefore hee would most carefullie cast about with

• The world is come to that wretched passe and height of prophanenes, that euen honestie & sanctification, is many times odiously branded by the nickname of Puritanisme.

himselfe by all meanes, to defeate and preuent the purposes, and to stop the passage especially of al Puritanes. You must know by the way, that these are a very dangerous kinde of men, able to blow vp whole houses, by their too fierie zeale against idlenes, drunkennesse, other shamefull corruptions, close and politike cariages of many rotten and vnconscionable causes and the like. For by * Puritanes in this place, I onely vnderstand them, (for euen such are so branded) who make conscience of study, and religious education of Schollers, who are readie euer, & resolute to vphold goodnes in a House, though they be cruelt, disgraced and disofficed: who out of a gracious and ingenuous freedome of Spirit, will be their owne men in Elections, and other Collegiate services; and not suffer their consciences to be led hood-winkt, to serue other mens humours and priuate ends; who chuse rather in a neglected state, sweetly to enioy the continual feast and perpetuall paradise of a sincere heart, true and inward comfort, the societie of Gods seruants, then for many times full dearely bought fauours and offices, to enthrall and violence both their iudgements and affections, to liue reseruedly, vnder a maske, and at a haire breadth for all occasiōs and obseruances; so wearing out a little miserable time in a glorious and countenanced slauerie: In a word, who of the two would rather saue their soules, then prosper in the world. Now such fellowes as these, thinkes he with himselfe, which seeme, as it were, by an hypocriticall *Monopoly*, to haue engroft all sinceritie, honestie and good conscience, must be kept out; or if by some dysaster, they creep in amongst vs, be curbed and kept vnder, else shall not wee sway and domineere. Hereupon all the labour of his wit, and toile of his thoughts would be, to plant a thorne, where a vine should grow, and to burthen these sacred and honorable Mansions, designed onely for gracions and golden wits, with leaden drones, and swarmes of worthlesse and witleffe creatures.

- 2 Secondly, the thoughts of the grosse hypocrite in this waightie busines of Elections, would be as vtterly void of al conscionable, & ingenuous considerations, as the notorious sinners.

sinners. First, he would commune with his own couetous hart, (for commonly worldlines is the master sin in the grosse hypocrite, therefore I follow the thoughts rising thence) he would within himselfe cast a greedy & rauinous eye vpon the condition of all the competitours for the place, & at length conclude, & be sure to seaze vpon that party, let his learning or honestie be what it would, where in all likelihood he might make the richest prey, and sucke out the greatest aduantage: Either purchase a great friend, strengthen his faction, gratifie his fauorites, receiue a present bribe, or else, which is a secret but a sinfull policie, by weighing circumstances, marking insinuations, & former cariages, expect the largest after gratification, close and indirect considerations, & the most liberal New-yeeres gifts, (for in them certainly sometimes lurkes corruption.) These things thus thought vpon, there followes now in him, an addition to the iniquity of the notorious sinner. He is not content to be thus starke naught, but he must double his sin by seeming good; it is not enough for him to be thus cursedly pestilent to the place where he liues, but he must enlarge y^e mischief, by putting on a vizard of piety: He therefore in a second place would beate his braines, how he might varnish ouer this villany, with most probable and fairest pretēces. The bribe must come in vpo other termes, with other circumstances, then the grossenes of that vile sin is wont to be conuaid; he thinkes how he may deale openly, and in the eye of the world with men, without all suspicion, while the matter is carried vnder hand by suttle, mediate, and most exercised Agents in the goodly affaires of abominable corruption. Lastly, he is much troubled in mind, how for all this he may continue a good opinion with good men, & giue satisfaction to those, whom he deceiues by his seeming: but by much practise he makes this reasonable easie; for politicke hypocrisie hath so many faces, turnings and euasions, that it can too easily insinuate with, and satisfie vnuspicious, innocent & charitable sincerity. He can tell them of some depths in y^e mysterie of gouernment, which euery precise vnderling cannot comprehend; that some libertie & dispensation must

be giuen to statute-discretion, against the bare letter, and strict meaning of the statute; that wee liue not in *Platoes* common-wealth, or *Mores Eutopia*, but in corrupt times, in the very confluence of all the sins of former ages; and therefore it is vtterly impossible to keepe a mans selfe so passingly pure from all spice of contagion; that something must needs be yeelded to the times, els there is no liuing, at least no prospering in the world. Thus the grosse hypocrite is euer as thoughtfull for outward plaistering, as secret plotting.

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Thirdly, let vs conceiue what would be the inward discourse and workings of the heart in the formall hypocrite, about disposing his voice in Elections. His thoughts in these cases perhaps, would not be extremely base, nor grossly wicked: it may be he would be able to cleere euen his consciēce and inmost conceit; much more to wash his hands from the hatefull and crying sinne of downe-right bribery. This horribleness is only for notorious sinners, and grosse hypocrites. Nay, out of some sudden pang of highest resolution, that ingenuoussnesse of nature, or morall honestie can produce, hee might take heart to answere and withstand the suits and importunitie of Greatnesse and great meanes: onely with this reseruatiō, so that his present happines be not thereby mainly hazarded, nor hope of his future preferment certainly cut off. For we must still hold this principle concerning the formall hypocrite; if hee be brought to a iumpe, hee will euer make euen Gods holy word, conscience, religion, desires and intreaties of Godly men, and all to yeeld and stoope to the worldly comforts he presently enioyes, but vpon as faire termes, and with as plausible conueiance as may be. It may be, he will be good in many things, and outwardly in all; but say the Prophets what they will, hee must into the house of *Rimmon*, God must be mercifull vnto him in one thing or other: he is short of the state of grace, and by consequent, hath no sound and reall assurance of heauen aboue; and therefore he will haue some sweetnes in the meane time, he will enioy some shadow at least of one heauen or other vpon earth. So that if we suppose such an one to take a view in his thoughts
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of al that stand for a place, he would resolute for goodnes and honesty, so far as the security & safety of his maine contentments would giue him leaue, so far as the light of reason, and glimmerings of generall graces were able to leade him: but because he is still too respectiue of his own particular, wants the eye of spiritual discretion, & suffers his conscience to be cooled, and countermanded by worldly wisdom; he may I grant by constraint occasionally or by accident consent and concur vpon the worthiest; but ordinarily, for meere loue of religiounesse, hee doth not make within his owne heart, a free, vnpassionate, impartiall, sincere and conscionable choice. For let him otherwise be neuer so wise or honest, yet he is a meere stranger to the mysterie of godlines, vtterly vnapprehensiu of the singular and supernaturall operations of the life of grace; and therefore cannot discern betwixt resolute sinceritie, and true turbulencie: whereupon it may often come to passe, that by a promiscuous confusion of these two most different spirits, he may so much as in him lies, repell farre the best, to the vnsatisfiable wrong of the partie, and the vualuable losse of the House which should enioy him. There is one point further in deliberations of this nature, in which hee would iumpe with the notorious sinner: In aduising with himselfe for a fit man, if by the way his thoughts should be crossed, with a man of knowne, professed, and practised forwardnesse in religion; hee would passe him ouer with contempt and indignation; for thus would he thinke with himselfe: If such a fellow come in amongst vs, wee shall haue all moulded anew after the strict modell of his irregular conscience; we should be troubled with new tricks and erections, for the encrease of study and reformation of manners; he would be still standing and struiuing for an Ideall and abstractiue purity in Elections, and other affaires of the Colledge, so that our former quietnesse and peace would bee much disweetned with his tartnesse, and too much precisenesse. Thus would he be as hote and headie against the power of grace, as the notorious sinner. For though there bee many different degrees of ilnesse, of
vnrage-

* רבים licet interpretari, vel multos, vel magnos. [Magnis] reddidit Calvinus.

vnregenerate men; some are farre more sober, tollerable, and moderate then others, yet all commonly agree in this, that they are bitter and implacable Opposites to the profession and practise of sound and sauing sinceritie. Gods faithfull Ones euer were, and euer will be *Signes and Wonders* euen in *Israel*: *Isai. 8. 18. Monsters vnto the * great men of the world, as Dauid was, Psalme. 71. 7. A scorne, reproch, and derision to them that are round about them: Psalm. 79. 4.* They shall euer be accounted men of an odde fashion, and singular cariage from other men, *Wisd. 2. 15.* precise, humorous, hypocriticall and the like. Mistake me not; I apologize not for any vnwarrantable opinion tending to *Separation*; it is onely sanctification, true and vndissembled holinesse, without which none shall euer see the face of God, or glorie of heauen, which I stand for, and intend in all my Discourse. But by the way let mee tell you this, in this generall and ioynt-conspiracie of all kindes of naturall men, against the spirituall state of true Christians, and the soueraigntie of Gods sanctifying Spirit in them; the meere ciuill honest man, and formall hypocrite, as I take it, are transported with more fiercenesse and rage against them, then the grosse hypocrite, and notorious sinner. This I take to be the reason; The grosse hypocrite he sinnes against the light of his owne conscience, and with the certaine knowledge of his heart; and therefore doth not much enuie and grudge the righteous man his excellencie aboue his neighbour, and saluation of his soule: The notorious sinner in his more sober mood, and cold blood will confesse himselfe to be out of the way, promise and protest amendment, or at least reserues in his heart a resolution to repent when hee is old: but the meere ciuill honest man and the formall hypocrite thinke their owne state to bee as good as the best; and whatsoeuer is more, and besides that which they finde in themselves, to be but needlesse precisenesse, and affected singularitie; and therefore are many times gauld and grieved, that the trulie gracious and conscionable cariage of Gods seruants, doth censure and condemne their outwardnesse and formality in religion;

religion, and make it plainly appeare, that their case without sound conuersion and imbracement of sincerity, is the very state of wretchednes and of death.

But now fourthly and lastly, in Elections the thoughts of Gods child, in whose heart alone the word of God doth chiefly rule, and is deeply rooted, would bee these or the like. In the first place there comes into his minde a reuerent feare of that God, who hath mercifully aduanced him to his place, wherein hee expecteth conscience and faithfulness; He considers that soleimne and sacred oath which hee takes in the sight of him who seeth all hearts and cogitations; for a resolute and vnswayed vprightnesse in the disposing of his voice; that vpon the integritie or vnconscionablenesse in Elections, depends the misery and confusion, or happinesse and flourishing of an *House*. Hee further calleth to mind out of his experience, that commonly those fellowes who thrust into societies, offices, and high roomes, by shuffling and violence, by faction and preposterous fauour; by cunning, or corruption, become pernicious and dishonourable to the places where they liue; they are still thornes in the sides, and pricks in the eyes of all that loue grace and goodness: they either turne idle, truly factious, or notoriously scandalous, by misspending the vnualueable pretiousnesse of their golden houres, in Taverns, Ale-houses, or some other course of good-fellowship, to the inextinguishable and eternall dishonour of those *Houses*, of which they should bee ornaments; and when they haue done much hurt and mischief here, they are the onely men to bargain for, buy, or compass by indirect and sinister dealing, Benefices, and spirituall promotions abroad: of which being possessed, they either by vnconscionable and cruell negligence, and Non-residence in their charge, betray the soules of their people to wildnesse and barbarisme, to ignorance, prophaneesse, or poperie; or else by a prophane and unhallowed handling of Gods word, by daubing with vntempered mortar, as the Prophet speakes, so strengthen the hands of the wicked, that they cannot returne from their wicked waies and kill

Ezech. 13. 22.

the heart of the righteous, and make them sad whom the Lord hath not made sad, and the bruised reed is quite broken and the smoking flaxe viterly put out. Now thinks the child of God with himselfe out of his spirituall wisdom, if such an one as these should bee chosen by my default and faintheartednesse; I should in some sort and measure be iustly guiltie, and answerable before that high and euerlasting Iudge, of the many miseries and mischieses, which ordinarily ensue vpon so vnhappy a choice. Hereupon after a mature and impartiall suruay of all circumstances considerable in the party, the statute and whole businesse; he singles out him with sincerity and singlenesse of heart, whom in conscience he thinks most sufficient; and there he stickes with a truely Christian and vnshaken resolution, pitcht by the very power and strength of heauen: and come what come will, tempests, or faire weather; preferment, or pouertie; threatnings or flatterery; policie, or persuation; priuate importunities, or frownings of Greatnesse; he is at a point, infinitely rather to keepe a good conscience and saue his soule, then to enioy the present, and gaine the whole world. For hee well knowes that the day is at hand, euen that great and feareful *Day*, when the conscioussnesse of one gracious action, performed with vprightnesse of heart, will breed more comfort, then the glory, riches, and soueraignty of the whole earth.

To conclude this point: As vnregenerate and sanctified thoughts differ much in their workings euen about the same Obiects: so there are some, which are Gods childes peculiar, with which the state of vnregeneration is viterly vnacquainted. They are such as these:

- 1 First, thoughts full of feare and astonishment, all hell and horreur, which rise out of the heart, when it is first stricken with sense of Gods wrath at the sight of his finnes. These are scorched, in very many, euen with the flames of hell in their conuersion: They burne sometimes the very marrow out of their bones, and turne the best moysture in them into the drought of Summer. No

print

^a print or skarre of these wofull and wounded thoughts, appeare in the heart of the formall hypocrite. This hell vpon earth, is onely passed thorow by the heires of heauen, while the children of hell haue commonly their heauen vpon earth.

2 Secondly, thoughts^b composed al of pure comfort, ioy, heauen, immortality, the sweet and louely issues of the spirit of adoption. These flow onely from the fountaine of grace, and spring vp in that soule alone, which hauing newly passed the strange agonies, and sore pangs of the new-birth, is presently bathed in the blood of Christ, lulled in the bosome of Gods dearest mercies, and secured with the seale, and secret impression of his eternall loue, and sacred spirit, not onely from the rage of hell; but also of an euerlasting and royall inheritance aboue. Oh the heart of the vnregenerate man is farre too narrow, base and earthly to comprehend the vn-mixed pleasures, the glorious Sunshine of those blessed and ioyfull thoughts, which immediately follow vpon the stormes of feares and terrour, ordinarily incident to a sound conuersion!

3 Thirdly, thoughts of spirituall rauishment, and vnutterable rapture, flashes of eternal light, raise sometimes in the hearts of the Saints, and occasionally inspired by the Spirit of all and endlesse comfort; which with vnconceivable amazement and admiration feed vpon, and fill themselves with the ioyes of the second life, in such an vncouth extasie and excessse, as is farre aboue, & without the compasse and conceit of all worldly comforts, the tongue of Angels, or heart of man. In this point, I appeale to the conscience of the true Christian, (for I know full well, that all my Discourse is a parable, and paradoxe to the prophane) whether hee hath not sometimes, as it were, a sea of comfort rained vpon his heart, in a sweet shower from heauen, and such a sensible taste of the euerlasting pleasures, by the glorious presence of inward ioy and peace, as if he had the one foote in heauen alreadie

^a I doe not hereby exempte the state of vn-regeneration from all tremblings and terrors of conscience for sinne; but onely make it a priuiledge of Gods children, to passe quite thorow them into the spirituall pleasures, and paradise of the Kingdome of grace, and to be able with an holy amazement and thankfulness, to looke back vpon the skarres and prints of those former wounds of a truly humbled and broken heart, already healed, and sweetly closed vp with the blood of Christ: where as in others, they commonly either worke but a halfe conuersion, are expelled with outward mirth

or end in despaire. ^b I meane those blessed stirrings of the heart, vn-speakable & glorious when the seale of remission of sinnes, is first set vnto the soule by the Spirit of adoption,

and with the one hand had laid hold vpon the crown of life: especially after a zealous heate, & feeling feruency in prayer, after an entire, gracious, and profitable sanctification of the Sabbath, at the time of some great and extraordinary humiliation entertained, and exercised with fruit and sincerity, when he hath freshly with deepest groanes and sighes, and new strugglings of spirit, renewed his repentance vpon occasion of relapse into some old, or fall into some new sin, when the empoisoned arrowes of cruell and fierie tongues, pointed with malice, policy and prophaneesse come thick-est vpon him: and yet retyring into his owne innocent heart, he finds no cause of such mercilesse vexation, but defence of Gods truth, and profession of holinesse. Nay, sometimes vpon the deaths-bed, to a soule conscious of an vpright and vnspotted life, the ioyes of heauen present themselves before the time; (so long a sympathy is there betwixt the life of grace and endles glory.) Such like ioyfull springings, and heauenly eleuations of hart as these which I have now mentioned, are the true Christians *peculiar*; no stranger can meddle with them, no heart can conceiue them, but that which is the Temple of Gods pure and blessed Spirit.

2 Thus farre of the difference of their thoughts, in respect of their nature and manner of working: Now in a second place, Gods child is notably differenced from the formall hypocrite by the seasonablenesse of his thoughts, and there holy seruing the time.

In a body of best and exactest constitution, the senses are quicke and nimble, and sharpliest discern, with greatest life and vigour apprehend their obiects, and are most sensibly affected, or displeased with their conuenience, or antipathy: Euen so in a hart of a true spiritual temper, seasoned and softened with the dew of grace; the thoughts are active, readie, and addrest with zeale & contentment, to encline and apply themselves to the condition of the times, and variety of occasions offered for some holy vse, to the bettering of the soule and the enlarging of Gods glory. In the time of fasts & sackcloth; if Gods iudgements be threatened out of the Pulpit, or executed

executed from heaven; when the Church weares her mourning weed, sincerity droupes, & the godly hang down their heads; in such blacke and disinoll daies, they are impatient of all temporall comfort, they willingly put on sadnesse, to entertaine penitency, humiliation and sorrow: but they are clothed with ioy and lightsomnesse, when mercy and saluation are wisely, and seasonably proclaimed out of the booke of life; when religion spreads and prospers, and diuine truth hath free passage, when whole States haue escaped the bloody Papists Gunpowder, and the royall breasts of Kings their empoysoned kniues, and in such like ioyfull and happy times. Thus the thoughts, and inmost affections of Gods child haue their changes, their seuerall seasons and successions, as it pleaseth the Lord to offer, or execute mercy or iudgement out of his word, or in the world abroad. But the thoughts of the formall hypocrite, though they suffer indeed many alterations, and distractions about earthly objects; they ebbe and flow with discontent or comfort, as his outward state is fauoured or frowned vpon by the world: yet spirituall occurrences, obseruable with deuotion and reuerence for the good of the soule, haue no great power to worke vpon them. Sacred times, or dayes of affliction, are not wont to make any such impression, or to breed extraordinary stirrings, and motions in them. Let iudgements blast, or mercies bleesse a kingdom; let Gods word find smooth and euen way, or rubs and opposition; let prophanenesse be countenanced, or sincerity cherished he takes no thought: so he may sleepe in a whole skinne, and keepe entire his worldly comforts; his thoughts continue heauy dull and formall. Hee may conforme and consort with the times in his outward gestures, words and actions; but ordinarily his thoughts admit no change, fauonely, so farre as his priuate temporall felicitie is endangered by publicke iudgemnts, or enlarged by showers of mercies and blessings from heauen. I cannot enlarge this point at this time: only I will giue one instance in their difference of thoughts vpon the Sabbath day.

The Sabbath day is, as it were, the *faire* day of the soule,

Eſay 58.13.

wherein it ſhould not onely repaire and furniſh it ſelfe with new ſpiritual ſtrength, with greater ſtore of knowledge, grace and comfort: but alſo feaſt with it heavenly friends, the bleſſed Saints and Angels, vpon thoſe glorious ioies and happie reſt, which neuer ſhall haue end. Euery childe of God therefore, which hath already a reall intereſt in that eternall reſt, makes not onely conſcience of *doing his own waies ſeeking his owne will, ſpeaking a vaine word* on that day: but alſo in ſome good meaſure makes it the very *delight* of his heart, the loue and comfort of his inward thoughts, ſo that he may *conſecrate it as glorious to the Lord*. He doth not onely giue quiet and ceſſation to his body from worldly buſineſſe, and works of his calling; but alſo empties his head, and diſburdens his thoughts of all earthly cares, that ſo they may wholly & entirely intend the holy motions of Gods Spirit, and ſpend themſelues in godly and extraordinary meditations, fitting the feaſt day of the ſoule, and the Lords holy day. This is the deſire, longing and endeuour of his heart, thus to ſanctifie the Sabbath; and if at any time he be turned awrie from this vprightneſſe by company, or his owne corruptions, he is after much grieued and vext with it, repents and praies for more zeale, conſcience and care for the time to come. But the formall hypocrite, howſoeuer hee may on that day forbear & abſtaine from his ordinary ſins, labours, ſports and idlenes; howſoeuer he may outwardly exerciſe and execute all duties and ſeruices of religion; though indeede more of cuſtome and for faſhion, then with heartie and true deuotion: nay, he may haue other thoughts on that day, but onely ſo farre, as the bare ſolemnitie of the time, and the greater Preſence can alter them: yet I dare boldly ſay it, no formall hypocrite, no kinde of vnregenerate man can poſſibly make the Sabbath his *delight*, as is required, Iſai. 58.13. And which is preſuppoſed to make vs capable of the bleſſings following in the ſame place: *Then ſhalt thou delite in the Lord, and I will make thee to mount vpon the high places of the earth, & feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath ſpoken it.* He cannot for his life ſequeſter his thoughts

at

at all, not euen on that day, from worldlinesse and earthly pleasures, to diuine and sacred meditations. Doe what hee can, he cannot beate and keepe them off from worldly Obiects; they will not leane their former hants, or be restrained from plotting, or pleasing themselues with weeke-day businesses.

Lord, it is strange that the soule of a man, so nobely furnished with powers of highest contemplation; being so strongly and sensibly posselt with conscioussnesse, and conceit of it owne immortality, and hauing the restlesse and vnsatisfied desires of it wide capacity, neuer fild but with the Majesty of God himselfe, and the glory of an immortall crowne, should be such a stranger to heauen, the place of it birth and euerlasting abode; that vpon that day, whereon, as vpon the golden spot and pearle of the weeke, the Lord hath stamped his owne sacred Seale of institution, and solemne consecration for his owne particular seruice, and speciall honour; yet, I say, vpon that day it cannot settle and continue it owne thoughts and motions vpon those vnmixed and blessed ioyes, and the way vnto them; without which it shall bee euerlastingly miserable, and burne hereafter in that fierie lake, whose flames are fed with infinite riuers of Brimstone, and the endlesse wrath of God, for euer and euer!

Now I pray you tell mee, when wee shall haue raigned hereafter many millions of yeeres in heauen, what thoughts will remaine of this little inch of time vpon earth? When we haue passed thorow a peece of eternitie, where will appeare the minute of this miserable life; and yet our thoughts and affections are so glued vnto the world, as though eternitie were vpon earth, and time only in heauen. You are men capable of worthiest and highest eleuations of spirit; I beseech you, resume this meditation at your leisure; me thinks it should be able to breed thoughts of a far-more noble and heauenly temper, then ordinarily arise and are nourished in the hearts of men.

But to follow my purpose. Certaine it is, not the best vnnegenerate.

regenerate men can endure an entire and exact sanctification of the Sabbath; it is not a Iubilie to their hearts, and the ioy of their thoughts: for they cannot abide to haue their minds stay long in a feeling meditation vpon spiritual affaires, vpon the examination of their former life, the state of the other world, the sleights and tentations of Satan, the day of death, the tribunall of heauen and such like. For though the best of them may haue a perswasion of their being in the state of grace, as I haue largely proued heretofore; yet sith it is wrongly and falsely grounded, it cannot abide the search and touchstone: Hence it is, that of all things they loue not to bee alone. They may please themselves well enough in solitarinesse, vpon some priuate businesse; for the more profound plotting and contriuing worldly matters; for a more free, but filthie exercise of the adulteries of the heart, and contemplatiue fornication; to feed vpon dull and fruitles melancholie; to let their thoughts wildly range and runne riot into a world of imaginations, to diue into the mysteries of nature, or depths of State: but to be alone onely for this purpose, that the mind may more fully and immediately worke vpon the spirituall state of the soule, and impartially inquire into the conscience; they cannot, they will not endure it; and therefore commonly cast themselves into one knot of good-fellowship or other, that they may merily passe away that time; for an houre of which (the time of grace being once expired) they would giue ten thousand worlds, yet shall neuer bee able to purchase it againe. But Gods children when they are alone haue inward comfort and heauenly matter enough to worke vpon: a pleasing contentment and satisfaction, arising from an humble and sober remembrance of a well spent life, doth infinitely more refresh them, then all the reuellings and pleasant deuices of merrie companions: nay, many times in their seasonable solitarinesse, diuine graces are more operative, and stirring, and raise inflamed motions of delight and ioy.

God is yet further very much differenced from the formall hypocrite, by his skill and dexteritie in ruling; by his holy wisdom, and godly iealousie in watching ouer his thoughts.

The heart in which Gods spirit is not resident, with speciall grace and sanctifying power; howsoeuer the words may be watched ouer, and the outward actions reformed, lies commonly still naked and open without speciall guard or settled gouernment. For the best naturall man is too impatient of restraint and seuerity ouer the power of imagination and freedome of his thoughts; they being naturallie exempted and priuiledged from all humane and created soueraignty, and the vncessantnes of their workings and perpetuall presence in the minde would make the abridgement of their liberty more sensible and distastfull. It may be out of the naturall grounds of ciuill honesty, and some generall apprehension of the power of the world to come; he may be so farre solicitous about his thoughts, that if any start vp of more foule and monstrous shape, enticing him to some grosse and infamous sinne, which would disgrace him in the world, or breed extraordinary horror in his conscience: he presently sets against it, disclaimes, abandons and expels it. He may be of experience and skill to conquer and suppress thoughts of heauinesse, and melancholie; although in this point hee many times fearefully deceiues himselfe; taking the holie motions of Gods spirit enclining him to godlie sorrow for his sinnes; to bee melancholike thoughts tending towards too much strictnes and vnecessary discomfort: So grieuing the good spirit, and stopping against himselfe the very first and necessary passage to saluation. Thus the formall hypocrite may haue sometimes and in part, a slight misguided and generall care and ouersight of his thoughts: But because the depth of his deceitfull heart, and the many corruptions that are daily and houely hatched in it, were neuer ript vp and reuealed vnto him by the power and light of sauing grace; he cannot hold that hand ouer his heart as he ought; hee doth not keepe a solemne
Y particular,

particular, and continuall watch & ward ouer his thoughts, which is little enough to keepe a Christian in sound comfort and inward peace; he hath no heart with such anxiety, and care to looke vnto his heart; he doth not so often and seriously thinke vpon his thoughts, holding it the last and least of a thousand cares. But euery child of God, certainly makes it his chiefeft care, and one of his greatest Christian toiles, to guard his heart, and guide his thoughts. He followes in some good measure by his practise that holy counsell of *Salomon*, *Prou. 4. 23. Aboue all watch and ward, keepe thine heart.* The word in the Originall is borrowed from the affaires of warre. Let vs imagine a citie not onely begirt with a strait and dangerous siege of cruell and blood-thirsty enemies, but also within infeltd with lurking *Commotioners*, and traitors to the State; how much doe you thinke would it stand that citie vpon, with all vigilant policie, to stand vpon it guard for preuention of danger? It is iust so with the heart; not onely Satan is euer waicing opportunity, to throw in his fiery darts, and sensuall Obiects from abroad, like false *Sinons* to insinuate themselues; but also, it feelles, to it much vexation, many rebellious stirrings within it owne bowels. The tender conscience of a true Christian is very sensible of all this danger, and by his owne experimentall and practicall knowledge hee is acquainted with the many breaches, and desolations made in the soule, both by these open enemies, and secret rebels; and therefore furnisheth himselfe daily, with much holy wisdom and watchfulnesse; with experience and dexterity in this great spirituall affaire of guarding and guiding his heart. We may take a view of this his sanctified and Christian wisdom in gouerning his thoughts, in these foure points.

1 In a timely discovery and wise defeatment of Satans stratagems and policies; whether hee deale by suggestions raised from the occasions, and aduantages of his temper and naturall constitution, of his temporall state, either happines, or contempt; of his infancy, or growth; weaknes, or strength in Christianity; of the condition of his calling, company, place

place where hee liues, or the like: Or whether hee come ad-
drest with his owne more fearefull immediat Iniections;
which he sometimes presents in his owne likenesse: As when
hee casts into the Christians minde distrusts, and doubts a-
bout the truth of heauen, and of diuine and heavenly truth,
concerning the certainty, and being of all that maiesty and
glory about; for such thoughts as these, are sometimes offe-
red to the most sanctified soule; *Bernard* calls them *terribilia* Lib. de Consci-
de fide, horribilia de diuinitate. But marke here the cariage of entia.
Gods childe, hee doth not wrastle with these hel-bred
thoughts, he sets not his naturall reason vpon the; for thence
perhaps would follow inclinations to Atheisme, desperaten-
nes in sinning, and other feareful consequents: but at the ve-
ry first approach, abandons and abominates them to the very
pit of hell whence they came; he praies, repents, and is hum-
bled by them, and thence cleerely sees they are none of his;
and so in despite of such diuellish malice, walks on comfor-
tably in his way to heauen. If Satan speed not in this blacke
shape; he at other times puts on the glory of an Angel: and
perhaps may bring into his remembrance euen good things
but out of their due time, that hee may hinder him of some
greater good. As at the preaching of the word, he may cast
into his minde vnseasonably godly meditations, that so hee
may distract and depriue him of the blessings of a profitable
hearer: At the time of prayer, he may fill his head with holie
instructions, that so he may coole his feruency, and bereaue
him of the benefit of so blessed an exercise. With these, and a
thousand moe such like vexations in his thoughts, the childe
of God is sore troubled and much exercised.

Secondly, another branch of spirituall wisdom in watch-
ing ouer his thoughts, is busied about those sinfull pleasures,
which vpon the remembrance of his former old iniquities
may re-infect the soule. For a man may commit the same sin,
a thousand times, by renewing the pleasures of it in his
thoughts. Though the act be past, yet as often as the minde
runnes ouer the passages and circumstances of the same sin,
with the same delight, so often the soule is polluted with a

new staine, and laden with more guiltinesse. Whereas therefore the sensuall sweetnes of a mans beloved sinnes, hath before his calling, got such strong hold & haunt in his affections, that it will be stil afterward with baits and allurements, soliciting euen the renewed heart, if not to the iteration of the grosse ad, yet at least to enioy it in thought: it doth very much behoue the child of God, to be wary and watchfull in this point. If he remit but a little of his heate of zeale against sin, and seruencie of his first loue, or grow regardlesse of his thoughts, it will presently gather power and opportunitie for re-entrie. Here then is the toile and triall of Christian wisdome and watchfulnes ouer the thoughts. If when the foule pleasures of former sins be represented vnto the mind, he hath either learned to smother them at their first stealing into the heart, by opposing against them, a consideration of the many wounds, and much waste they haue formerly made in his soule: Or else by his growth and strength in grace, be able to looke backe vpon them without delight, to retaine them only for renewing repentance, and to dismisse them with loathing and detestation. Full sweete is the comfort, and great the happinesse of that Christian, who hath his corruptions so farre mortified, and the remission of his sins so surely sealed vnto him; that the thoughts of his former pleasing sinnes can neither tickle him with delight and new desire, nor affright him with *horreur. For the one, *Ob*, saith blessed *Austin* in his Confessions, *what shall I returne vnto my gracious God, that I can now looke my sins in the face, and not be afraid?* But here the wisest Christian may be easilie plunged ouer head and eares into one of Satans most deceitfull depths, except he be very warie: For in the solitary musings vpon his former sinnes, to this good end, that he may vtterly grow out of loue with them, and further loath them; Satan is euer readie (for both his craft and malice are endlesse) secretly to adde tinder to the fire of his affection, so to inflame him with fresh loue and liking of that sinne, which at that time hee most labours, and hath euer greatest reason to abhorre. And the tide of affections being once on foote towards

* I meane hor-
rour of iudge-
ment, nor de-
testation.

towards an old pleasing sinne; it is a great measure of grace must stop the torrent of them. In watching therefore over the thoughts, the brightest eye of spirituall wisdom, hath need to intend this point, to descrie this depth.

Thirdly, another speciall care the childe of God hath in guarding the heart, is to banish and keepe our idlenesse, vanitie of mind, melancholy, worldly sorrow, inward fretting, euill desires, wandring lusts, wishes without deliberation and such like. He holds a waking, and iealous eye ouer those many baites and lures, which spring & sprout eftsoones from the fountaine and rootes of originall corruption; which the state of mortality neuer suffers to be vtterly plucked vp, and dried away in this life: He knowes full well, if these young Cockatrices be not crushed while they are in hatching; that is, if wandring and wicked thoughts bee not stifled when they begin to stirre first in the mind, they wil first enueneome the vnderstanding, the vnderstanding the will, the will the affections, the affections once enraged, & hauing the raines like wild horses, will carry a man headlong into a world of wickednesse. Aboue all, he makes sure euer to haue in readinesse and at hand, preseruatiues and counter-poysons against the baites of those three grand empoisoners, *the lust of the flesh, the lust of the eyes, & the pride of life*. There are these maine objects, about which especially, actual concupiscence is sinfully exercised, riches, pleasures, honours: if he once let his thoughts clapse about any of these with immoderate desire and delight, he is gone. For so riches will bring forth couetousnesse, and couetousnesse begets vsury, oppression, enclosure, buying and selling offices and dignities, grinding the faces of the poore, and a thousand moe mischiefes: It deuours all naturall and honest affections, and turnes them into earth, it makes kindred, friends, acquaintance, contentments seruiceable to it greedy humour: Nay, it makes a man to contemne himselfe body and soule for this transitory trash. Pleasures inflame lust, and lust so emasculates all the powers of the soule, that its noblest operations become brutish: it begets a wanton eye, a lasciuious eare, obscene talke,

filthy iests, delight in plaies, and hateful pictures, besides many other secret and feareful abominations not to be conceiued without horreur, much lesse to bee named. Honours breed ambition, and ambition bids the soule speake vnto a man, in the language of *Neroes* mother; *Occidar modo imperes*: Be some body in the world while thou staieft here, though I lie in the flames of hell euerlastingly hereafter. Deeply then doth it concerne euery true Christian with iea- lousie and trembling, narrowly to watch and obserue the first and secret motions of the heart, lest he should vnawares be wofully caught, and ensnared in that blacke and accursed chaine: the first lincke of which, growes out of naturall corruption, and the last reacheth the height of sinne, and depth of hell. We may see foure lincks of it: *James* 1. 14. 15. about the breeding of sin: and other foure, *Heb.* 3. about it growth and perfection. First, an idle sinfull thought begins to draw, as it were, the heart aside from the presence and consideration of God almightie, to a sight and suruay of the pleasures of sinne. Secondly, hauing, as it were, the heart by it selfe, puts on a baite, allures and entises, holding a conference and parley with the will, about the sweetnesse of pleasures, riches, honours, g'lory and such like. Thirdly, the will accepts of the motion, consents, plots and forecasts for the accomplishment, the affections adde heate and strength, the heart trauels with iniquitie; and so at length by the helpe of opportunity, sinne is brought foorth. If you looke vpon the Originall in *S. James*, you will easily gather these foure degrees. Now further by often iteration of the act of sinning with delight and custome, the heart is hardned; so that no terroure of iudgement, nor promise of mercy will enter. Secondly, it becomes an euill heart, and is wholly turned into sinne, it drinkes vp iniquitie like water, and feedes vpon it, as the horseleech on corrupt blood. Thirdly, it growes an vn- faithfull heart, and then a man begins to say within himselfe, there is no God, at least in respect of prouidence, and care ouer the world, and executions of iudgement vpon sinners: he bids him depart from him, and saies to him; *I desire not the knowledge*

knowledge of thy waies ; who is the Almighty, that I should serue him ? Or what profit should I haue if I should pray vnto him ? Fourthly followes an vtter falling away from God, grace, and all goodnesse, without all sense, checke, or remorse of sinne, shame, and his most accursed state ; and so immediately from this height of sinne, into the fiercest flame and lowest pit of hell. For if the first degree deserue eternall death, what confusion must befall this Babel ? You see in what danger he is that giues way vnto his first sinfull motions.

4
Lastly, a principall imployment of holy wisdom in guarding the thoughts, is spent in giuing a wise and humble entertainment vnto the good motions of Gods blessed spirit : and in furnishing and supplying the minde with store of profitable and godly meditations. For as vnregenerate men giue commonly easie passage to pleasing worldly thoughts ; but suppress grations stirrings & inclinations to godly sorrow, repentance & sincerity ; as though they were tentations to precisenes : so contrarily Gods child labours by all meanes to stopper the way to the first sinfull sensuall thoughts ; but alwayes desires with speciall humilitie, and reuerence to imbrace all the motions of Gods spirit, warranted and grounded in his word : Hee dearely and highly esteemes them, cherisheth and feedes them with spirituall ioy, and thankfulness of heart, with prayer, meditation and practise. For if a man begin once to be neglectiue of godly motions, by little and little he grieues the spirit ; at length he quencherh it, at last hee is in danger of despiting it ; if not by profession and directly, yet in his practise, and by an indirect opposition, in slandering and persecuting spirituall graces in Gods children. Besides this worthie care of entertaining and nourishing good motions, hee is prouident to gather and treasure vp store of good matter and heavenly businesses for the continuall exercise of his minde : lest that noble power of his soule should bee taken vp with trifles and vanitie, feede vpon earth, or weare and wast it selfe with barren and lumpish melancholy. Hee is much grieued and vexed if

if he finde at any time his heart carried away with transitory delights, carnall and vnprofitable thoughts; or his minde musing impertinently, and gazing vpon the painted and vanishing glory of the world: Especially sith there is such plentifull and pretious choice of best meditations, obuious to euery Christian, able to fill with endlesse contentment all the vnderstandings of men and Angels for euer. As the incomprehensible gloriousnesse of God, in the infinite beauty of his owne immediate Maiesty, and sacred attributes; in his word and workes; in his iudgements and mercies; in his Church and Sacraments. The miraculoussnesse of our redemption, and all the comforable and glorious passages thereof. The great mysterie of godlinesse, the power of grace, trade of Christianitie and course of sanctification; matter of sweetest contemplation. Concerning our selues there is to be thought vpon all the affaires of our calling, the particulars, perplexities, and cases of conscience incident vnto them. Our present vilenesse, and fearefull infirmities; the miseries and frailtie of this life; the traines of Satan, the terrors of hell; that great iudgement euen at hand. In our spirituall state, how to preserue our *first loue*, escape relapses, grow in grace, keepe a good conscience, come to heaven. And whē the eye of our vnderstanding is dazled with those higher considerations, or wearied with these inferiour; it might refresh it selfe with the speculatiue fruition of many inuisible comforts, with variety of heavenly things, concerning the immortalitie of our soules, the large promises of euerlasting blessednes, the glorious rising againe of our bodies, the ioyes and rest of Gods saints aboue, and that which is the crowne and conclusion of all, our owne most certaine blissefull state of happinesse and eternitie in the second world. If men had grace and comfort to enlarge their hearts to such meditations as these; what roome would there bee for earthly-mindednes, vanities and impertinencies, much lesse for proud, ambitious, couetous, lustfull, enuious and reuengefull thoughts.

Thus far of the care & conscience of the true Christian, in
watching

watching ouer and guiding his thoughts; which is a speciall marke of difference from all states of vnregeneration: for the regenerate onely keepe the last Commandement; which rectifies the inward motions of the heart.

Now lastly in a fourth place, and in a word; Gods childe is distinguished from the formall hypocrite, in respect of the issue of his thoughts.

The most comfortable and sanctified soule, is neuer in such perpetuall serenity, but that it is sometimes as it were ouerclouded with dumps of heauinesse; and inwardly disquieted with it owne motions, or the suggestions of Satan. While this flesh is vpon it, it shall be sorrowfull; and while it is in this vale of teares, it must mourne. There is not an heart so sweetly and resolutely composed for heauen; but is sometimes disetled with thoughts of indignation: And that especially, as appeareth by *Dauid, Psalm. 37.* and *73.* When follie is set in great excellency; when men neither of worth, conscience, or ingenuity, are aduanced to high roomes, domineere in the world, and imperiously insult ouer sincerity; when the wicked prosper, and spread themselves in fresh pleasures and honours like greene Bay-trees; when those haue their eyes standing out for fannesse, and more then heart can wish; to whom pride and insolencie are as a chaine, and who are couered with prophanesse, and crueltie, as with a garment. But heere marke the difference. Discontentfull discourtes in the mind of the formall hypocrite either breake out into desperate conclusions, and fearefull horror, although this bee but seldome; (for commonly this kind of vnregenerate man liues flourishingly, & dies fairely in the eye of the world: exemplary, and irrecouerable dispaire in this life, doth oftneft besall either the notorious sinner, the meere ciuill honest man, or especially the grosse hypocrite; therefore I would rather say that in him such discontentfull debatements, are either appeased by some opposite conceit of stronger worldly comfort; abandoned by entertainment of outward mirth; diuerted by companie, pleasures, and ioyfull accidents composed

by worldly wisdom or the like. But heauie hearted thoughts in Gods child, though for a while not vtterly without some asperision of distrust, fretting and discontent; yet commonly at length being mingled with faith, and managed with spirituall wisdom; by the grace of God, breake out into fairer lightnings of comfort, greater heat of zeale, more liuely exercise of faith, gracious speeches, and many blessed resolutions. I will but onely giue one instance, and that in *Dauid*, a man of singular experience in spirituall affaires.

Looke the beginnings of the 62. and 73. *Psalmes*. And you shall finde *Dauid* to haue beene in a heauie dumpe, and sore conflict in his owne heart with strong tentations vnto impatieney. He recounts the issue of the dispute with himselfe, in the beginnings of these *Psalmes*. Yet saith he in the 73. for all this God is good vnto Israel: euen to the pure in heart. In the 62. Yet, let diuels and nien rage and combine, yet my soule keepeth silence vnto God, of him commeth my salvation, &c. His many wrongs, vexations and indignities together with the implacable malice, and impotent insultations of his aduersaries, had no doubt a little before much run in his mind. Let vs conceiue such as these to haue beene his thoughts; and that thus or in the like manner; he communed and conferred with his royall selfe.

Lord, thinks he with himselfe; I haue with lowest humilitie, and vprightnesse of heart resigned mine owne soule; nay, I haue vowed and resolved that my crowne and scepter, my court and whole kingdome, shall for euer bee seruiceable to my gracious God, and that great maiesty aboue. My mind is neuer truly pleased and ioyfull; but when it is gazing and meditating vpon the excellent beautie of his glorious Being; vpon his bottomlesse goodnes, and immeasurable greatnesse. His word and sacred lawes are better and dearer vnto mee, then thousands of gold and siluer. His Saints vpon earth are onely my solace, and their sincerity the delight of mine heart. For mine innocency from those imputations which are charged vpon me, I dare appeale vnto

to the strictest Tribunal of heaven. Why then how comes it to passe, that I am become a spectacle of disgrace and contempt, to heaven and earth, to men & Angels, to Gods people, and that which grieues me more, to *Gath and Askelon*? *Saul*, for all the seruice I haue done to him, and to the State, hunts me vp and downe like a partridge in the mountaines. *Dogged Dogg*, he hath informed against *Abimelech* for relieuing mee; and so caused the sacred blood of fourescore and five Priests to be spilt as water vpon the ground. Malice and furie driue me into the wildernesse, (for Lions and Tigers are more mercifull, then maddened and enraged prophaneuesse) but there the barbarous *Ziphims* haue betrayed me to the King, I am railed vpon, not onely by base and worthlesse companions, by fellowes of prostituted conscience and conuersation, that were tolerable: but euen Princes, and those that sit in the gate speake against me. Not onely drunkards make songs and iests vpon me: but euen great men, with authority and imperiousnesse carrie in triumph my distressed and forsaken innocency. Nay, and that which is the complement of misery and discomfort; mine owne familiars, with whom I haue many times sweetly and secretly consulted, they haue also *deceined me, as a brooke; and as the rising of the rivers, they are passed away*. But marke now the issue of this conflict, and inward dispute with himselfe. Had a notorious sinner been in these straits, perhaps hee would haue burst out into desperate conclusions and furious attempts. Had a Papist been heere, hee would presently haue had recourse vnto the *Iesuites*, fellowes which are by *definition*, refined and sublimated Friars, composed all of fire, blood and gunpowder, inspired by the powers of darkenes, with a transcendent rage against Gods truth, sworn solemnly in the blackest consistory of hell to the death of Kings, desolation of States, combustion of the whole Christian world, and destruction of infinite soules. These men would presently haue addrest some bloody and prodigious villaine with a knife, poyson or gunpowder to haue killed the King, and so haue blowne vp *Saul* and all his court. Had a for-

mall hypocrite been in this case, seeing these crosses and miseries befall him; hee perhaps would haue presently recoyled from these courses of opposition, though in a good cause, closed with some great man in the Court, and cast himselfe into the current of the times. But marke *Dauids* carriage in this point: his noble heart, like a glorious Sun, breakes thorow these clouds, and stormes of inward troubles, these strong tentations to impatiencie and discontent; he puts on more strength of faith and patience, and shines brighter in all spirituall graces; me thinkes he reacheth the very Meridian of all Christian comfort and high resolution. For as you may see in the forecited 62. Psalme: He doth not onely fortifie his owne heart with vnconquerable confidence in Gods protection; but also with an holy triumph, insults ouer the insolencies of his aduersaries, and alreadie washeth his princely feet *in the blood of the wicked*. He tels them, they shall be slaine euery mothers sonne of them, and that in fearefull and horrible manner: As if a man should come vpon the backe of a rotten and tottering wall, and with great strength and furie push it downe: euen so, when they were most swelled with pride and prophanesse, the wrath and vengeance of God, should like a fierce tempest and whirlewind, seaze suddenly vpon them, and hurle them out of their place.

See Affections IV

Now in the fourth place, I am to tell you that the word of God is not seated with a sanctifying soueraignty, or soundly planted by it sauing power in the affections of the formall Hypocrite, which is the hearer resembled vnto the stonie ground.

That noblest and highest power, the vnderstanding part of the soule, as it is immateriall, and more abstracted; so its operations and stirrings are more immanent and inuisible, acted with lesse noise and notice; and therefore by consequent affoord markes of distinction in the point I prosecute not fully so sensible to our selues, or easily obuious and discernable to the Christians eye, (for vnregenerate men, are meere strangers to such discretions and acknowledgements)

ments) as our affections, and actions.

Our affections in their exercises, and employments, being much mingled with matter and materiall objects, and originally actuated with life and motion, from the heate and agitations of the heart, are naturally more active and stirring, and ordinarily represent more feeling and visible impressions, both to our owne sense, and obseruation of others. Marke therefore I pray you with reuerence and conscience the differencing markes between the power of sanctification, and formall profession which spring thence.

Some good affections euen in relation to spirituall things, and the affaires of heauen, are incident vnto, and may bee found in the state of formall hypocrisie; which many times doe not only dazle and deceiue the eyes of the worlds obseruation; but also strengthen and encourage a false conceit of a sound estate towards God, and a good, though groundlesse opinion about the high and important point of a mans owne saluation. But being onely but the effects and excellencies of a more ingenuous and well bred disposition, or at best the issues and weaker productions of a temporary faith, they are not so deeply emplant in the heart, with that vniuersality, sincerity, and rootednesse; which Gods sanctifying Spirit is wont to work, vpon those soules, wherein it dwelles. Neither are they seasoned and enliued with that speciall vigour of sauing grace, which should guide and conduct their maine current, and resolued purposes, with cheerefulnesse and true-heartednesse to the aduancement of Gods glory, the enlargement of Christs kingdome, the refreshment and support of zeale, and forwardnesse; which are strangely in disgrace and discountenance with the world at this day.

They are such as these:

Reuerence, and a respectfull obseruation of Gods messengers. Of which there be two sorts: 1. Some are like those false Prophets, Ezech. 13. there you shall haue their Character: who out of their owne diuinitie and lying visions, cry peace peace vnto the Consciences of ynholymen,

Mark. 6. 10.

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men, when there is no peace towards, but vengeance and
 horreur is their naturall portion; apply lenitiues and cor-
 dialls to the rankling and festered sores of carnall hearts,
 whereas, by the holy rules of that great Art of sauing soules,
 the cure rather requires Corrasiuues and Cauterization; for
 want of Conscience or courage, applaud and secure the
 great Ones of the world; in the vnblest sunshine of their
 outward glory, and vnsanctified greatnesse; whereas snares,
 fire and brimstone, and stormie tempest is ready to be rained
 vpon their heads, and vpon the hairie scalpe of euery one,
 which goes on in his finnes. Who instead of striking home
 vnto the heart of prophanenesse, with a powerfull and par-
 ticular application of that two edged sword, sow pillowes
 vnder mens elbowes, with the vnpiercing smoothnesse of
 their generall heartles discourses; against the current of di-
 uine truth, and concurrent experience of all that euer went
 to heauen, enlarge that straiter gate, and strow the way to
 life with violets & roses, delicacies and pleasures; feede ma-
 ny hollow hearts with false hopes, fill the eares of fooles
 with spirituall flatteries, and many times fearefully flourish
 ouer with their vntempered mortar of all mercy, the crying
 finnes of the time, and plausible cruelties of great men. Last-
 ly, who mixing with their heauenly messages, the prophane
 partiall distempers of their owne angry passions, and their
 particular misconceites of the waies of God, make sad
 the hearts of the righteous and sincere professors, whom
 the Lord hath not made sad; by a proud intrusion into the
 throne of God, censure their hearts, and many times audaci-
 ously proclaime those to bee hypocrites, hardhearted, too
 precise, or the like, whom the Maiesty, and merciful tribunal
 of God, the word of life and truth, their owne Consciences,
 and the mutuall acknowledgements of discerning Christi-
 ans acquit and iustifie: but towards the wicked and Good-
 fellowes as they call them, they doe not onely put off such
 passions, and peremptorinesse, but for their sake and securi-
 tie, they euen bereaue the sword of the Spirit of it edge,
 sinne of it sting, the Law of it curse, that dreadfull day of
 terroure,

error, hell of damnation, and God of his Iustice: by blessing where he curses, and promising a Crowne of life to carnall liuers. They strengthen faith the Prophet the hands of the wicked, that should not returne from his wicked way, by promising him life, For want of experientieall skill in the mysteries of sincerity, out of a feeling indignation against the faithlesse of their fellow Ministers, and forwardnesse of the Saints, or flattering suggestion of some lying Spirit, they many times speake peace and pleasing things to those hearts, which are so farre from being enkindled with kindly zeale, and the fire of the flame of God, that they lie drowned in seas of gall and bitterness against grace, and godly men. For you must know that the common conceit of these men is, that ciuill honest men are in the state of grace, and Formall professors very forward, and without exception: but true Christians indeed, are Puritans, irregularists, exorbitants, transcendents to y ordinary pitch of formal piety, which in their carnal comprehensions, they hold high enough for heauen. They either conceite them to bee hypocrites, and so the only Obiects for the exercise of their ministeriall severity, and the terrours of God; or else though the Lord may at last pardon perhaps their singularities, and excesses of zeale; yet in the meane time they disweeten, and vex the comforts and glory of this life, with much vnnecessary strictnesse and abridgement.

Now of all others, such Prophets as these especially, are the onely men with the Formall hypocrite; exactly fitted, and futable to his humour. For howsoeuer they may sometimes declaime boysterously against grosse and visible abominations, and that is well, yet they are no searchers into, or censurers of the state of formality; and therefore doe rather seerely and silently encourage him, to sit fast vpon that sandie foundation, then helpe to draw him forward to more forwardnes, and the saluation of Christianity. Though they may be able to fit, and furnish his care and vnderstanding, with the affected excellencies of choicest inuentions, yet they want power, or will, or conscience, or resolution,

or something, to diuide betweene the soule and the spirit, the ioynts and the marrow, and therefore their visions to him are visions of peace; hee blesses himselfe in his heart, and hopes to be saued as well as the precisest.

Hence it is that the current of his best pleased affections runne that way, and he heartily loues the ministry of these men, because it heales the wounds of his Conscience, if any be, with sweet words; suffers him to walke on merrily, and fearelessly towards the plagues of hell, and is content he bee damned without any contradiction. Neither doth he onely entertaine into his owne thoughts, this powerlesse, speculative, man-pleasing preaching, with speciall acceptation and reuerence: but also openly applauds it in his protestations, and ordinarie censures, with extraordinary attributions and admiration. Especially if it be gilded ouer, and set out, with gallantnesse of action, pompe of words, exquisitenesse of phrase, elaboratenesse of stile, ambition of quotations, witfull luxuriances of Popish Postillers; with affected ostentations of pregnancie of wit, variety of reading, skill in tongues, profoundnesse of conceit, happinesse of memorie, rarenesse of inuention, and such other humaine artificiall accessions. (An inuisible, vnambitious, and conscionable vse and exercise of which helps, so farre as they may be sanctifiedly behoofefull, and seasonably contributory, to that greatest and noblest businesse vnder the Sunne, the worke of the Ministry, with best exactnesse can possibly be had, I require, and reuerence in the messengers of God: for I would haue the worke of the Lord, honoured with all sufficiencies attainable by the wit, and art of man, or grace of God; so that they be sacrificed and subordinate to his glory, sanctified to the soule of the owner, and saluation of those that heare him; and not in a base and mercenarie manner, with a boysterous visible pompe, enthrald and made seruiceable to that, the now raigning fearefull soule-murthering sinne of selfe-preaching.)

But sound the depth and disposition, aske the sence and resolution of the Christians heart in the present point, and though

though wee bee bound to reuerence with proportionable praisefulnesse, the graces of Gods Spirit, whether generall or speciall, wherefoere wee finde them; and hold it a part of religious ingenuitie, to honour commendable parts in whomloeuere: yet assuredly (I appeale to the experience and conscience of Gods children,) it feesles and acknowledges it selfe more soundly comforted, and truly Christianizde, that I may so speake, by one Sermon wouen and wrought out of a feeling soule by the strength of meditation; spiritually schoolde in the experimentall passages of the waies of God, secrets of sanctification, and methods of Satan; supported and sinewed by the true, naturall, and necessarie sence of the word of life; managed with the powerfull incomparable eloquence of Scripture; and enforced with the euidence and power of the Spirit; then with a world of generall, common-place, declamatorie discourses, workes only of memorie and reading; not compositions, as is commonly conceiued, of true and iudicious learning; spent many times vnprofitably in the generalities, and impertinencies of speculatiue diuinity, without that Orthotomie, and particular insinuation into the hearts and consciences of men; hunting after an accursed commendation, with selfe-pleasing conceits, in the wearisome mazes of an vn-sanctified wit; though they should bee stuffed with the flower and quintessence, of all the Arts, humanities, Philosophies; and conueyed vnto the eare with the Seraphicall tongue of the highest, and most glorious Angell in heauen. So apprehensive, tastfull, and holdfast, is the spiritually hungry soule, of that kindly food of immortality. So dearely doth it preferre one soule-searching period of a conscionable Sermon, before the glorious eare-pleasing pompe of all humane eloquence.

Some other messengers God hath, of a more noble nature, and sanctified temper; who with faithfulness, and conscience, with more holy and heroicall resolutions; by the power of mortifying grace, euen against the naturall current of their originall pride, seeke the glory of him that sent

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them,

them, and not their owne; which is the truest marke of a true Minister, as we haue receiued it from the gracious lips of the Lord Iesus himselfe, Ioh. 7. 18. who heartily consecrate and addresse with much zealefull deuotion, and a resolved vtmost, all the powers, and possibilities of their soules, with their seuerall acquisitions, and endowments, to that heauenly trade of sauing mens soules, and setting them forward in the way of life, as to their proper and principall aime and obiekt. Who not without a continuall godly iea- lousie ouer their owne infirmities, and deceitfull hearts; Nay many times, with much feare, and trembling vnder the dreadfull importancie of their ministeriall charge, labour might and maine, to preserue themselves pure, so farre as it is possible, from the blood of all men, by keeping nothing backe, but shewing them all the counsell of God, which is reuealed vnto them for their good. Who by the grace of God, dare if need bee, tell euen two Kings vnto their faces, and all their Courtiers, with foure hundred false Prophets; that they are all fearefully and foully transported, and deluded with a lying spirit, and that their royalties, greatnesse and high roomes shall neuer bee able to priuiledge, or protect them from the wrath of God, if they bee enemies to his waies; that confusion and vengeance will bee the certaine conclusion of all their imperious and boysterous braueries; if they will needs disgrace and persecute his faithfull *Micaiah*s. In a word, who being sensible of the pretiousnesse and Maiesty of Gods sacred truth, the matter of their message, and of the horrible guilt of spirituall bloodshed, if they should be negligent, or Nonresident; gird their swords vpon their thighs, ride on because of the word of truth, and quit themselves like the men of God; and who having their tongues touched with a coale from the Altar, and hearts taught experimentally in the great myserie of Grace, deliver their embassies from that highest Maiesty, with authority and power; and not as the Scribes and formall Doctors. For you must conceiue, that besides more generall ministeriall sufficiencies, there is a kind of holy art, and particular heauenly

heauenly wisdom of winding a mans selfe, with a practi-
cally insinuation into the Consciences of men; of wor-
king remorse, and meditations of returne, vpon mislead and
sensuall soules, by a seasonable application of the Law; of
fairely wooing, and winning by little and little disaffected
passions, vnto the loue and pleasures of Gods waies; of
drawing bruised hearts, and troubled spirits with a compas-
sionate hand and feeling heart vnto the well of life; of trai-
ning vp babes in Christ, in the neglected & vnbeaten paths
of Christianity, with spirituall instructions, predictions, and
caueats, for preuention and safety against Satans dangerous
insidiations, of security or horror; formalitie, or exorbi-
tancies of zeale, &c. Vnto which if the man of God do not
addresse his heart, with vprightnesse, prayer, and resolution;
hee shall neuer bee able to purchase that comfort vnto his
owne soule, happinesse, or inexcusablenesse to his auditory,
and that measure of glory vnto his great Master in heauen,
which one employed in his most immediate and dearest ser-
uice, being the highest advancement that mortall creatures
vpon earth can bee raised vnto, should, and is bound to de-
sire. Admit a Physitian to be an absolute Aristotelian, Gal-
lenist, Anatomist, Herbalist, excellent in all speculative ac-
complishments of his Art; yet except he be furnished with
a further dexterity, and inabled to take speciall notice, of a
mans constitution, the peccant humour, strength of nature,
growth of the disease, and other particular and personall cir-
cumstances, ordinarily obseruable in all successefull cures;
and thereafter proportion and apply his prescriptions; well
may hee goe for a learned man, but with wise men, hee shall
neuer win the reputation of a good Physitian. Giue mee a
Minister, admirable for the profoundnesse and variety of as
much knowledge as you will; let him be as it were a greedy
Incloser, an insatiable Monopolist of all kind of learnings,
both ancient and moderne, of positiue, textual, controuerse,
Case-diuinity, with all other speculations of that holy Art;
yet, except hee bee further sanctified with an experimentall
insight into the great mysterie of Godlinesse, and into the

2. Tim. 2. 15.

2. Tim. 2. 15.

particularities of that heavenly Science of saving soules; which mee-thinkes is, the addition of a more speciall superiour vigour, that actuating the generalities and contemplations of Diuinity, giues life and soule vnto our ministeriall function; except hee desire with Conscience to diuide the word of truth aright, and zealously endeavour to apply himselfe powerfully, to the various exigents of mens spirituall states; well may hee carrie away the credit of a great Scholler, and famous Preacher, with the greater part: but I doe not see how hee shall euer be able to purchase in the hearts and consciences of discerning Christians, the honour and reuerence of a good Pastour. Amongst the rest, one reason why in this glorious Noonetide of peace and profession, wee haue so many Preachers, and little planting of grace, is, because we haue so few truly skilfull, and well schoolde in the secret passages, and practise of that high and supernaturall Arte of soule-saving. Because the word is not handled with that conscience, feeling, and affection; but formally, and Frier-like: for selfe-praise, and priuate ends.

1. King. 18. 17.

and 12. 8.

Ier. 38. 4.

Amos 7. 13.

Act. 14. 5.

Now the ordinarie conceite, which vnregenerate men generally entertaine of this second sort of Gods Messengers, is, the very same which was habituated in the heart of *Ahab* against *Elias* and *Michaiab*; of those prophane Princes, against *Ieremy*; of *Amaziah* against *Amos*; of *Tertullus* against *Paul*: that they are Troublers of Israel, Preachers of terrour, Transgressors of policy, vnfit to prophesie at the Court, or in the Kings Chappell, pestilent Fellowes, Seditious, Factionists, borne onely to disquiet the world, & vex mens consciences. Where by the way, let me in a word support and fortifie the fainting resolutions of all faithfull Ministers, and true hearted *Nathaniels*, against the disgracefull oppositions and plausible cruelties of the times; by assuring them of the truth of this Principle, in the Schoole of Christ, confirmed by infinite experiences: that,

In these daies of ours, especially, which are strangely prophane, and desperately naught, in what man soeuer, the power

wer of grace, Graces of Gods spirit, vndaunted zeale, resolute sincerity, are more working, eminent, and markeable, ordinarily the more and more implacable, outragious, and inflamed Opposites shall that man finde, wheresoeuer hee liues. But let him build vpon, hee is bound, and ought to binde the very vtmost rage of the worlds basest insolencies, and indignities; nay, were there charged vpon him euē whole volumes of most stinging inuectiues, (and contumelies are farre greater corrauiues to generous spirits, and doe more nettle them, then any other outward crosses or wrongs) deuised by the exquisitest malice, and pend with the bitterest gall of his most enraged Aduersarie; yet I say, hee is bound to binde them all as a Crowne vnto his head, and ioyfully to set, and seale them with prayer and patience vpon his heart; and so many glorious testimonies, and infallible assurances, not onely of the noblenesse of his courage in Gods cause, and eminencie of zeale against the corruptions, of the time, heere vpon earth: but also of a richer reward in heauen, and brighter crowne of immortality.

But to the point, to which I haue thought this preface a seasonable preparatiue: though carnall conceits doe commonly out of a naturall disconceitfulnesse, with much gallfull antipathy, distast the sincerity, and powerfulness of conscionable Ministers; yet the Formall Hypocrite figured vnto vs by the stonie ground, which I place in the highest ranke of vnregenerate men, for perfections attaineable in in that state, may sometimes, in some sort, euen reuerence the *Ieremies*, *Michaiahs*, and *Iohn Baptists* of the time; I meane those men of God, which deliuer his message with conscience, & courage, with power & demonstration of the Spirit; who lifting vp their voice like a Trumpet, dare, and doe tell the people their transgressions, and the house of *Iacob* their sins. In short, who are not men-pleasers in their Ministry; but the seruants of Christ; which in the sence of the Apostle, stand opposite and distant with a strong, euergal. 1. 10.
lasting and incompatible contradiction.

For clearing then, and resolving the point, conceiue the

different grounds, and motiues of this formall respect to godly Ministers, which springs out of the stony ground, and may be found in an vnregenerate man; and that hearty reuerence towards them, which is dearly and deeply rooted in the good and honest heart.

The Formall Hypocrite may reuerence euen Gods faith-fullest Messengers thus, and for such causes as these:

I If hee be but naturally of more noble and worthy inclinations, towards the matchlesse fairenesse of the worthiest truth; and suffer reason to carrie his affections, without preiudice or partiality, vpon the truest worth; hee shall finde, euen out of a morall congruities, and grounds of common sense, that the most respectfull deuotions, and addictions of his heart, are due by right, and by a proportionable obseruation of different excellencies, to an Ambassadour of God, especially sanctified with holy abilities thereunto; as to the onely Angell vpon earth, and noblest creature vnder the Sunne; and to those secrets of heauen, revealed by the power of his ministry; which are so transcendent to the depths of nature, and all created inuentions, that they raiſh euen Angelicall vnderstandings with extraordinarie admiration, and longing. All truth is amiable to ingenuous apprehensions, and at the first approach and impression, possesse them with a secret louely raiſhment; but if it be mingled with visible markes of maiesty, and diuinenesse, as Gods truth is, no maruell though by its ordinary attractiuenesse, and native excellencie, it draw on an addition of some kind of reuerence, from more generous minds, though vnregenerate; and better spirited men, though not yet spirituall. So that the man, which doth soundly viscoule the sacred mysteries of that supernaturall truth, may euen in that regard grow sometimes into a reuerent estimation with vnſanctified men; who though as yet they want all true and reall interest, in those blessed tidings of eternitie and peace, which hee brings from heauen; yet they regard and reuerence him for the maiesty of that message, which hee deliuer with integrity and power.

1. Pet. 1. 12.

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As more cholericke and cruell dispositions, doe many times in a very base and barbarous manner discharge the vermost of their gall, and doe euery way their very worst against all sincere professors of grace, especially, the powerfull Planters thereof: so others there are better borne, of more manly breeding, and worthinesse of nature; who doe out of a naturall compassionatenesse, and pang of common humanity, commiserate the miseries and oppressions of innocency, wheresoere they see it groaning, vnder the insolencies of cruelty and malice. And therefore sith the conscientious Minister is an ordinary & eminent Object, whereon prophanenesse, and policy; hatred to bee reformed and conformall Poperie; hell and the world, doe execute the extremity of their rage and poyson; these more impartiall, and milder-tempered men, though they doe not fauour his forwardnesse, or concurre with him in a right conceit of saluation; yet they cannot chuse, but looke vpon him so vnworthily vext, with pitying eyes, and morrally-melting inclinations of heart. Nay, when they further consider in their better minds, that he is so despitefully loaden with variety of wrongs and indignities, and trampled vpon as it were euen vnto dust, by the scete of pride and vnmanly insultations, for no other cause in the world, but because he labours with sincerity and zeale, to pull the precious soules of men out of the diuels mouth, and the damnation of Hell; and when they see that he stands on his Masters side, and for the glory of his cause and truth, with such patience, constancy, and vndauntednesse of spirit, euen against his owne particular welfare, the countenance of the world, current of the times, and face of man; they are forced to reuerence those high and heroicall resolutions of his, as certaine venerable impressions of Diuinity, and infusions of heauen: though they cannot away with the holy strictnesse of his waies, or heartily loue the singularity of his sanctification.

3
If he be of a more politicke and reserued deportment, greedy of popularity and applause, ambitious after a promiscuous reputation, from all sorts of men; hee may from a generall

Psal. 16. 3.

1. Sam. 15. 30.

generall forme of addressing and accomodating himselfe, with a pleasing conuenient carriage, to all humours, degrees, and professions, proportion and single out amongst the rest, an artificiall formall respectiuenesse, to those faithfull Messengers of God, which hee knowes and acknowledges, in his owne conscience, to be truly due by the rules of Diuinity, and royall challenge of heauen; but performes onely outwardly, in policy, for by respects, or priuate ends; out of the vastnesse perhaps and vniuersality, of his popular ambition, to winde himselfe with a more plausible insinuation, into the affections, and to win the good willes, and word of that kind of people also, which in the worlds language are nick-named Puritans; but in Gods stile, are honoured with the Elogie of the onely excellent vpon earth. This happens sometimes, especially, if hee liue in a veine of good Christians, and where goodnesse, and godly men (if any place bee so blest) bee predominant, and beare the greatest sway. There, because otherwise hee cannot hold correspondence with the good opinions of the best, he ioynes and concurs with them for his credit sake in outward estimation, and countenancing of the Ministry. Yea and besides, as I conceiue, there may bee (which may bee a further meanes to draw on this reuerence) euen a true-hearted secret desire, sometimes in vn sanctified hearts, to purchase a good conceit from a gracious man: although they will by no meanes sympathize with him, in sincerity, either by iudgement, or practise; yet if it might be enioyed, with the sensuall enioyment of their darling pleasure, and were they any waies capable of coincidency; they would with all their hearts, and speciall dearenesse, (though perhaps their height of stomacke, would disdain and not descend to the acknowledgement,) embrace his warrant, and allowance for their spirituall state: and could they possibly procure it, they would esteeme his voice, for election into the society of Saints the rarest iewell in the crowne of all their ciuill credit, and commendations. So it is, that sometimes vnregenerate men stumble vpon the right way to true reputation.

For

For indeed there was neuer man vpon earth, had a good name in the right sence and interpretation; but it was honoured with the approbation and testimony of good men. I would not care a pins end, concerning a true and right estimate of my state towards God, what all vnregenerate men in the world, though ennobled with an incomparable concurrence of wisdom, knowledge, policie, greatnesse, or what other remarkeable excellencies soeuer, say or conceiue in the point: for I know they are starke blinde, and cannot see, they are in more then Egyptian darknesse, and cannot possibly comprehend, the inuisible brightnesse, and spiritual glory of sanctified men, and thrice blessed state of Christianity. But now in this case, I must tell you, I would infinitely preferre the aduised good opinion and disaffectedionate assent, of the poorest iudicious Christian, before the shining fauours, and all those adored influences of Princely grace, which can possibly flow from the glorious Circle of the brightest imperiall Crowne vpon earth.

Fourthly, this impression of reuerence towards the best Ministers, that may in some sort, for a season at the least, possesse the heart of the Formall Hypocrite; may also spring from that naturall soueraignty, and powerfull command, which the word of God, prest with power, and conscience doth exercise ouer mens consciences. From the dazling astonishment, of that inuisible piercing light of diuine truth, which doth sometimes vpon the sudden, rush violently like a flash of lightening, from the mouth of the Minister, into the very inmost closets of his heart; and there discouer not without some horror, his most secret lusts, and dark hypocrisies. From that sacred character of heauenlinesse, and awfull terrour, which Gods dreadfull hand doth many times stampe as it were visibly, vpon those men, whom himselfe designs with speciall addresse, and sanctifies with Ministeriall Grace, to reueale and represent the mysteries of heauen, and his owne great Maiessty in that eminent and glorious manner. From a conscious comparing of his owne secret guiltinesse, and duller passages of vnzealousnesse and
B b formality,

formalitie, with the searching vnresistablenesse of their Ministry and zealefull sincerity of their life. From a conceit, that a faithfull man of God, by his ministeriall mediation, doth stand in the gap against the irruptions of threatned iudgements, and deserued vengeance; and by the piercing key of his feruent prayer, vnlockes the richest treasuries of heauen, for the effusion of all manner blessings, comforts, and protections vpon the place where he liues. Or at the best from a superficiall sense, and generall apprehension, of those many excellent refreshments, and glorious graces, which by their ministry, are shed into, and shine ful sweetly vpon the sad distressed, of truly troubled soules, and are comfortably conueied through Christs bloody wounds into the gasping agonies of bleeding hearts. Though that precious blood neuer melted his marble heart into rears of true repentance, nor Gods infinite mercy won his heartie affection to the waies of grace; yet hee hath a kind of glimmering hope, but from false and flattering grounds, that a Passion of such vnualuable price, and blessed store-house of vnlimited tender-heartednesse, should neuer possibly bee flinted, or restrained, before hee haue his part in the purchase, and a share in those rich compassions. Especially sith in congruitie of iustice, and probability of Gods proceedings, there is such a large haruest for hell, before he be laid hold on. For his present perfections giue him precedency, before notorious sinners, grosse hypocrites, meerely ciuill honest men, backsliders from profession of grace, and a world of wicked men worse then himselfe.

But whence soeuer it springs, or what grounds soeuer it hath, this reuerence to Gods faithfull Messengers, in the Formall hypocrite, is ordinarily turned into heart-rising against them, in these three cases:

First, when by direction of the very first rule in the sacred mystery of sauing soules, and following that onely method for plantatio of grace, chosen, & chalked out vnto vs, by the precedency and practise of the Prophets, Apostles, Christ himselfe, and all those happie Ones, that euer set their harts, with

with courage and sinceritie, to the saluation of men; and behaued themselues, with dexteritie and conscience, in the Lords haruest; I say, when thus, by the guidance of an holy wisdom, they first begin to lay about them, with the hammer of the Law, amongst a number of stonie hearts, and to lay it on with a witnesse with full weight, and iteration of strokes, from the best strength of a spirituall arme, vpon the hairie scalpe of euery one which hates to be reformed: when hee sees and feels that they wield that two edged sword, with resolution and power, and send it home with a fearelesse and faithfull hand, euen into the very center of a feared conscience, and to the heart of prophanenes and rebellion: when he findes by experience, that men can haue no ease or rest vnder their Ministerie; but they are still grating with pearcing and terrour vpon their guiltie consciences, stinging their carnall hearts with sense of those flaming horrors which hang ouer their heads, and so restlessly tormenting them before their time; I say then, and in this case, he begins to coole the heate, and rebate the edge of his estimation. A distastfull preiudice against such boisterous proceeding, as hee conceits and calles it, begins to iuffle out of his affections that former reuerence. And hereupon you shall heare him sometimes out of a pang of formalitie, and selfe-guiltinesse, breake out against them to this sense, especially when himselfe hath been lately stung and galled vpon the sore: though I take such and such to bee well meaning and honest minded men, and can be content to heare them now and then; yet me thinks they marre all with too much iudgement, and pressing the law with that peremptorines and rigour. I doe not like that they should assume and exercise such seueritie and imperiousnes ouer mens consciences. These particular applications, and secret singling out of mens sinnes, taste too much of malice and priuate reuenge. I will stand vnto it, this doctrine of differencing mens spirituall states; of perfections attainable in the state of vnregeneration; and how farre a reprobate may goe, and yet bee damped, is able to driue men to despaire. They so beare

themselves in their Sermons, and straiten the way to heaven, as though none should be saved, but the Brethren, and those Christians, as now by an excellency, they call one another, that reach iust the same straine of purity and precisenes, which they in their fanciful abstractions erect aboue the ordinary. Well, well, let them looke vnto it, by such affrighting points as these, and disheartning the people with fearefull sentences, they may make such wounds in weake consciences, that all the balme in Gilead, perhaps the precious blood of Christ wil neuer after reuiue, or binde vp and close with comfort, &c.

I would not for a world of gold, giue any shadow of iustification, or least allowance, to the vnseasonable terrifying of any trẽbling conscience: God forbid. It were prodigious cruelty to powre y wine of wrath & horror into the mournful groanings of a brused spirit. It were a cursed cure, & that hand was hewed out of the hardest rock, which can endure to apply a biting corrasive to a bleeding soule. As I dare not vpon penalty of answerableness for the blood of their soules, cry peace, peace to vnholly men, were they Gods vpon earth; or promise pardon & pleasure in another world, to any that nestles and nusses himself, sensually and securely, in an earthly Paradise, were he an Angel of heauen: so I infinitely desire to cōuey the warmest blood y euer heated the heart of Christ; the sweetest balme that euer dropt from the pen of the blessed Spirit, vpon the sacred leaues of the booke of life; the dearest mercies, that euer rould together the relenting bowels of Gods tenderest compassions, into euery broken and wounded heart. For as promises of saluation to a worldling, are like honour to a foole: so terrours of the law to a truly humbled penitent, are as snow in summer, and raine in haruest, both, both vnseemly, and vnseasonable.

And I hope al the wise Ambassadors of God, make conscience of a seasonable reuealing vnto the sonnes of men, that highest and transcendent excellencie of their Master, his mercie. Many glorious expressions and representations whereof, purposely stamped by his owne hand, doe shine
most

most oriently and visibly, to euery vnderstanding eye, both in this and the other world, infinitely beyond al created comprehensions: in all the passages of his booke; in those ioyfull palaces of Heauen; in the many capitall characters, of his goodnesse and bountie, which wee may runne and reade in euery leafe, and page, and line of this great volume of Nature, round about vs; in the houely compassions to his creatures; in those Angelicall guards about his chosen; but principally, and farre aboue all conceit either of man or Angell, in the Passion of his Sonne. And these three occasions especially exact from them a discouerie of this bottomlesse depth.

1. When they open vnto their people his diuine Attributes, and vnfold with sobrietie the incomprehensiblenes of his Being; Mercie then is to march the first, so farre and in that sence, as infinitie admits precedencie, and to take vp her seate in the highest Throne; as the fairest flower in his garland of Maiestie, the brightest ray that issues out of that vnapprochable light, the loueliest Iemme that crownes all his boundlesse, immeasurable, imperiall glorie. Exod. 34. 6. 7.

2. Secondly, In their ordinarie discoueries of the damnablenes of mens states, and those endlesse woes which are treasured vp for them against the day of wrath, they must wisely mingle some lightnings of the Gospell with the thundrings of the Law; some vses of comfort, with those of confusion; markes of sincere professors, with their distinctiue characters of the many sorts of vnregenerate men; cordials of compassion, with corrasives of terrour. When they are driuing desperate sinners, by their denunciations of iudgement, towards the brink of despaire; they must shead into their sinking soules some glimpses of mercy, vpon condition of amendment, and hopes of pardon, in case of penitencie. Hopelesse hearts doe curiously afflict themselves with much affected horror, and imaginarie Hels: which if Satan once see, he plies the aduantage with all the craftines and cruelties of Hell: He presently by his accursed Alchymie, will turne the least sinfull vanitie, into a crying vil-

lanie; aberrations of youth, into scarlet abominations; euery transgression against light of conscience, into sin against the Holy Ghost. In such a point of spirituall extremitie, he doth strongly suggest, and is eager to perswade a man, that though the armes of Christ, and gates of grace stand wide open for entrance and embracement, vntill the sunne of the naturall life be set; yet in this case, the case is altered: for the period of his gracious day, and turne for time of visitation is expired, and alreadie past: that though the blood of the vnspotted Lambe, vpon repentance saued euen the soules of those that spilt it; yet it belongs not to him: though the promises of life, in the word of truth, be made vnto vs, without limitation of time, or exception of sinnes; yet he hath no part in them, his name was neuer writ in the booke of life, he is out of the decree of election, he stands reprobate vnto the couenant of grace, &c. Ministers then, so much as in them lies, must ineele with this malice of Satan, and labour by all meanes to preserue and maintaine the life of hope, and possibilitie of pardon, in heauie hearts, amid their greatest horror. If there be no hope of being receiued to grace, there will be no desire to returne into the state of grace. They must be taught, and forewarned that there are two waies, out of the dreadful visitations of conscience, and the perplexed straits of a vexed minde: they may either follow *Judas* the cursedst man that euer breathed, from horror to the halter, and so post after him out of the hell of a despairing conscience, to the hell of fire and brimstone, burning for euer before the throne of God: which God forbid: or else they may tract Christ Iesus, blessed for euer, by his bloodie drops vnto the Crosse, which is the right path, and as God would haue it. If they take the first, a thousand times better neuer to haue been: for they dishonour the Maiestie of Heauen in the highest degree imaginable, by disrobing God of the brightest beame of his glorie, his mercie; and they wilfully and senselessly damne their soules and bodies in the lowest dungeon of the bottomlesse pit, in the very same roome with that incarnate diuell y betraye of Christ.

But

But if they take the second, they are blest that euer they were borne. Neuer did tender-hearted mother so sweetly lull her dearest infant in her bosome and armes of loue after a fall, as the Sonne of God doth in such a case bend his bruised body euen to the expression of bloody drops, with loueliest embracements, and compassions to heale and binde vp such broken hearts. Nay in his esteeme (this is only a pearle for true Penitents, let no swine trample vpon it, or stranger take it vp) his precious blood is made as it were more precious & orient, by couering crimson sins, if a ground be first soundly laid with teares of true repētance. And God himself is thereby singularly glorified, who then longs the most to shew mercie, when it is neere to be vtterly despaired of. Oh! he holds himselfe mightily honoured, when a poore soule, miserably mangled and hewed and hackt vpon, by Satans malice and wounds of sinne, comes bleeding and weeping to the throne of grace, for pardon and comfort. Hee cannot possibly be better pleased: he thinkes nothing too deare for such an one; were it a draught of the hearts blood of his owne Sonne; be it the delicious *Manna* of his dearest mercies, or the most rauishing comforts of that blessed Spirit. Oh! saith he, out of a pang of that loue, which brought Christ Iesus from his bosome, into the bowels of the earth, oh! saith he, *O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the Carbuncle, and lay thy foundation with Saphires, and I will make thy windows of Emeraunds, and thy gates shining stones, and all thy borders of pleasant stones.* That is, I will turne thy depths of sorrow into seas of comfort; thy bitter teares into spirituall triumphs; thy former horrors into heauens of ioy. I will fill thy heart with those vnmixed pleasures, which no man shall take from thee; thy conscience with peace that passeth all vnderstanding; thy crowne of life with shining glorie, which thy vtmost conceit cannot possibly comprehend. At such a time hee puts on as it were his imperiall roabes, his roabes of state; and riseth vp with greatest maiestie into his highest and most glorious throne, to grace and honour, that

Esa. 54. 11. 12.

I may so speak, y^e happie match and mariage, of an humbled soule vnto his onely Sonne. He feasts those purer spirits, the blessed Angels, with extraordinary ioy, triumphant *Hallelu-jahs*, and new songs of congratulation, at the solemnization of those sacred *Nuptials*. So naturall and pleasing to the incomparable sweetnes of his mercifull disposition, is shewing of compassion and pardoning of sinnes.

3. Thirdly, The most natural and proper obiect of Gods pitie and commiseration, is a broken and contrite spirit. True penitents onely, are persons rightly qualified for the pardons of heauen. And therefore the choicest and chiefeft season of all, for the Ministers of God, to raine downe refreshing showers of mercie, from the throne of grace, is when mens hearts are as it were chapt, and drie with true-hearted sorrow, and shedding teares for sin; sorely scorcht and wasted with sense of that deuouring wrath, which is a consuming fire; and eagerly gaspe for grace, as the parcht and thirstie land for drops of raine. *Oh how faire a thing is mercie in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought.* Let the power of the Law first breake and bruse, which is a necessarie preparatiue for the plantation of grace; and then powre in and spare not the most precious oyle of the sweetest Euangelicall comfort. But many, very many marre all, with missing this methode: either for want of sanctification in themselves, or skill to manage their Masters businesse; either by reason of their seruing the time, or societie with good fellowes, as they call them, or the like; they audaciously blesse with cowardly silence, or accursed flatteries, where God himselfe doth curse: and all their life long, purposely spill many a golden viall of the well of life, and largest doles of gracious promises, vpon stonie hearts and formall Pharisees. Our deare Redeemer that great Minister of the Gospell, and Mediatour for mercie teacheth another lesson, and told vs when he was vpon earth, that the Lord had annointed him: whereunto? to preach good tidings: but to whom? vnto the poore, to binde vp the broken-hearted, to preach deli-

uerance

uerance to the Captiues, to comfort all that mourne, to set at libertie them that are brused; to put a fairer flame into the smoaking flaxe, and more strength into the brused reed; to take off with his owne holy hand, the burthen from the backe of all those that groane vnder the weight of their sins, and to coole their fainting soules with his sauing and sacred blood. Brused spirits and mournfull soules only, are capable of the comforts of grace, and diuine compassions. The wise Ambassadors of God then, may be bold in this point; they *Esa. 66. 1.* haue their warrant vnder the Broad Seale of the King of Heauen, and commission from the Office of his Sonne: if they finde that the ministerie of the word hath wrought true remorse, and that the hammer of the Law hath stroken thorow the rebellious loynes of prophane obstinacie, & the iron sinews of sensuall pride; if they meet with harts toucht to the quick, & consciences ransackt to the bottome: there, there, let them plie it with mercies, and sweetly lull such wearie soules in the softest armes of tendernes, rest, peace, and all heavenly delicacies. A concurrence of their best eloquence, seruentest prayer, spirituall experience, and compassionate feeling, is too little to comfort in such a case. Let them, let such mourners in Sion know, that if they waite but a little with patience, longings, and those vnutterable groanes; in the word of life and truth, they shall haue ease, and drink their fils out of the riuer of the pleasures of God. Yet a very little while, and he that shall come he will come and will not tarrie, and when he comes he will bring with him a pardon writ by Gods owne hand with the blood of Christ, and seale it vnto their soules by his speciall sanctifying power, with such a strong and euerlasting impression, that neither man nor diuell, the strength of hell, or length of eternitie, shall euer be able to vnloose.

These things are so. Gods Messengers are ministers of mercie in such points as I haue pointed at: but yet for all this, the formall Hypocrite must not carrie it away so. For the truth is, formall Professors censure with such seueritie, and fretting; and with much disdain and indignation crie

out against pressing the Law, and preaching of iudgements; particular pearcing applications, and torturing mens consciences with amazements and feare; because if a conscionable course of preaching goe for curreant, they are cast and condemned; and if the way to heauen be so narrow, (as indeed it is, if Christ Iesus be of any credit with them) they must neuer come there; except in the meane time they come on to the forwardnes of the Saints, and that true-hearted holinesse, without which no man shall euer see the face of God. Hence it is, that besides their owne secret distast, and reluctation, they labour with much prophane and boysterous opposition, to bring the faithfulest Pastours of Gods people into disgrace and disaccount; as though they were fellowes of furious spirits; sonnes onely of thunder and lightning; Doctors of despaire, and vnmercifull dispensers of damnation. Nay ordinarily these mē exclaime with more discontent and clamour, against preaching of iudgements for sin, then notorious sinners: for these many times out of a sense of their guiltinesse, and with an ingenuous acknowledgement confesse them to be iust; but puts them off with a flattering presumptuous conceit, that God is mercifull, or reseruatiō to repent hereafter, or with a purpose for the present to become new-men, though such holy motions are soone after drowned in y prophane reuellings of good-fellowship: but the other out of a proud error, of mistaking their spirituall states, and Pharisaicall confidence, iustifie themselues; and would gladly perswade their hearts, that inward astonishments and apprehensions of terror in such cases, arise rather from the distempered terrifying zeale of the Preacher, and vnseasonable pressing of iudgement, then from the sting of their guiltie consciences, and inuisible finger of an angrie and displeased God.

To deale plainly, this is the very true cause of their impotent out-cries and complaints, that these preciser Preachers come still with nothing but damnation and vengeance; out of their sowre and imperious austeritie cast nothing but wildfire, brimstone and gunpowder into the consciences of men,

men, and take the readie way to drive them to despaire. Whereas God knowes, if they were fitted for mercie; would they submit the naturall pride of their guilefull hearts, with humility and vnreservednes to the soueraignty of the word, and simplicitie of the Saints; they would with all their hearts powre whole Oceans of softest oyle into their wounded soules, and fill their brused spirits with a ioyfull confluence, of all the precious sufferings of Christ, promises of life, comforts of grace, mercies of God, and ioyes of heauen. What comfort in the world can any Minister haue in vexing mens consciences, & standing at staues end with the whole world? but that they dare not for the life of their soule be false to their great Lord and Soueraigne; and doe heartily thirst to draw their brethren out of hell, and to saue their immortall soules out of those euerlasting flames. To conclude the point, they cast vnto themselves in the mould of their worldly wisdom, a religious mediocritie, and pitch with resolution and securitie vpon a measure of profession, and degree of zeale compatible with their maine carnall contentment; and that must be a competent sufficiencie of holinesse for heauen, and serue their turne for saluation. Which glorious formalitie, if Gods Messenger out of a zealous impatiencie against lukewarmes, transgresse and censure, and square not with an exact proportion all his resolutions and applications from the word thereunto; he speaks in their sense, either not to the purpose, out of priuate humour, or too imperiously.

These distempered boysterous exclamations, or at least secret impatiencie and fretfulnes against conscionable pressing the Law, and iust denouncement of iudgements for sin, is a common marke to the formall Hypocrite, with all sorts of vnregenerate men; and constant propertie of all the sons of *Adam*, while they yet lie softly reposed vpon their beds of pleasure and hate to bee reformed, for such causes as these:

1. They thinke themselves all the while arraigned at the barre of God. Their gaulled consciences crie guiltie.

The sound of feare and cries of vengeance are in their eares, and their harts broken thorow with slavish horror tremble, as the leaues of the Forrest that are shaken with the winde: except they haue pauered them with obstinacie & Atheisme, and made them like the high waies, and Satans ordinarie roade.

2. They haue no shelter vnder the shadow of the most Hie, no succour vnder the wings of Christ, from the plagues of God, and curses of the Law. They cannot yet pleade any priuiledge or protection by the blood of the Lambe, from the poylon, sting, and endlesse vengeance of those wofull iudgements and cutting confusions, which are iustly prest vpon their guiltie consciences, for their vnmortified lusts.

3. If the whole counsell and iust wrath of God be faithfully and impartially ript vp and reuealed against them in this kinde, the Angelicall delusions of Satan, and the damnablenes of their present condition will be cleerely discovered vnto their consciences. For a seasonable, and sincere diuision of the word of Life and Truth, doth piercingly and powerfully diuide betweene the Soule and the Spirit, the ioynts and the marrow, and neuer either iustifies any vnregenerate man, or condemnes the iust. And therefore hee that rests either in the state of notoriousnes, or meere ciuill honestie without an addition of supernaturall and sauing grace; or grosse hypocrisie, or Apostacie, or lukewarme profession, or any other degree of vnregeneration, shall be sure (if he liue vnder a constant and conscionable meanes) now and then to receiue a shrode knocke vpon his guiltie conscience by the hammer of the Law, from the hand of a faithfull Teacher, which cannot chuse but goe full heauie vnto his heart, except it be sealed vp by the spirit of slumber with obduration, and senselesnesse against the day of vengeance; and must needs marre his mirth, and all pleasures of earth, with a most bitter, dreadful mixture of slavish feare, and apprehensions of Hell.

4. Preaching, and pressing the Law, is principally either for deiection of the heart with remorse for sinne, or direction

tion of the life by rules of grace: they can endure and digest neither.

5. Their consciences ordinarily are euer fresh bleeding, and still gaulled with too violent stretching and inlargement, and with the hard sitting of their bosome sinne at the least: and therefore they easily grow reluctant and ragefull, when they are grated vpon by the searching power of an holy, and soule-sauing seueritie, and vexed to the quick with the particular discouerie of their hypocrisie, and digging into their sinfull sores. Hence it is, that many times proud and prophane men fasten vpon the best Ministers, euen for their faithfulness in Ministeriall duties, the veriest dunghill indignities (pardon the phrase, it expresseth not halfe their vilenes) and foulest inhumanities, that the most contemptible basenes, and extremest malice can possibly deuise, or an ingenuous Pagan thinke vpon, without a great deale of indignation. Thou speakest falsely, say all the proud men vnto blessed *Ieremie*, when he had ended his thundring and threatning Sermon against them: *Ierem. 43.2. Then spake Azariah the sonne of Hozaiah, and Iobanan the sonne of Kareah, and all the proud men, saying to Ieremiah, Thou liest. Execrable blasphemie, prodigious villanie: Dust and ashes, nay, incarnate Diuels, to giue the lye, by consequent at the least, (I speake it not without horror) to God Almighty! And aboue others, great men (without grace) finde preaching the law most painfull to their prophane hearts: because they haue the greatest power and pleasures, and indeed their portion in this world. Hence it was, that when *Iehudi*, *Iere. 36.23.* had read three or foure leaues of those cutting Sermons of comminations, and curses against Iuda and Israel, the King stampet, and raged, and cut the roule with the penknife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire that was on y hearth. And that *Amaziah* discharged *Amos* of the Court, and silenced him from speaking any more in the Kings Chappell, *Amos 7.13.* And that, that unhappie *Felix*, when *Paul* opposed, and applied to his couetous, carnall, and carlesse hu-*

mour a terrifying discourse of righteousness, temperance, and the iudgement to come, cut him off in the current of his speech, and dismiss him vnto a more conuenient time, and better leisure, Act. 24. 26. So loth are prophane great Ones to be troubled in conscience, and tormented before their time.

2. A second case wherein this reuerence which may sometimes be found in the formal hypocrite to Gods faithfull Messengers, changeth into heart-rising against them, is, when by the searching power of the word, they haue singled out his bosome sinne, and haue it in pursuite, and chase with all those fierce and fearefull armies of deuouring plagues, and certaine vengeance, which dog it at the heeles. Hee can digest well enough, with good attention and patience, the debatemēt of a Controuersie, or Common-place; approue and applaude generall discourses, and vnsearching Sermons; especially if they taste something extraordinarily of fulnes of reading, or finenesse of conceit; be made vp with some affected mixture of choicest humane learning, and commend to the eares of the Auditorie, the excesse and excellencie of some rarer naturall parts. His heart may sometimes euen daunce and leape within him for ioy, not without some outward visible representations, when hee shall heare the infinitenes of Gods mercie; vnvaluablenes of Christs bloodshed; preciousnes of the promises of life; vnconceiueablenes of those pleasures aboue, and such other points of exultation and comfort, with a passionate and powerfull eloquence expressed something to the life and feelingly amplified. Although such inward transitorie lightnings in him, spring not from the speciall apprehension of any true reall interest in those ioyfull tidings; but from the naturall mouingnes of the matter, or the vanishing flashes of a temporarie faith, or the like. Nay, yet further, hee may tollerate with reasonable contentment and ease, the zealous exagitation of other hatefull villanies; the discouerie and damnation of any other corruption: so that onely his darling pleasure be let alone; his master-sin not meddle with.

Let

Let vs suppose the sinne of his bosome, to bee the brutish pleasures of vncleannes, and that to him it is an earthly Paradise, to feede his rageful lust with greedinesse and delight, at least vpon speculatiue wantonnesse and adulteries of the heart: Now in this case, if the Ministers of God onely forbear to beate vpon this point; if they take heede that they touch not this sore; they may be bold at their pleasure, in other denunciations of terrour, and take libertie with his good leaue, to pursue other sinnes, with as great zeale and detestation, as they will. They may tell the mercilesse Vsurer that he is infamously guilty of that sinne, of which a conuerted Iew, an honest Heathen, or tollerable Turke, would be ashamed and remorsefull; stigmatized by ioynt-consent of charitable hearts, and strongest current of best Diuinitie, with a brand of extraordinarie hatefulness, hard-heartednes and crueltie: which at this day doth shroudely shake the strong sinewes of this great kingdome; like a fretting canker with a plausible inuisible consumption, doth daily waste the states, sucke the blood, and eate the liues of many poore distressed Ones in this land; fills townes and cities with vnprofitable persons, and the Countrey with miseries and inhumanities. Nay, and let carnall reason, couetous humours, supercilious, obstinate imperiousnes fret and contradict, rage and reclaime as long as they will: to set aside prouocation of Gods plagues, and considerations of pietie; euen in the sense of nature, and morall conscience, it casts an aspersi-
on of inexpiable shame and dishonour vpon the ancient glorie of this incomparable Citie. It is very strange, that such rauinous Harpies and Vsurious Vultures (for so euen Paganisme stiled them by the light of reason) should audaciously roust especially on high, in the Eagles nest, this Imperial GROVE and seate of Maiestie! They may tell the drunkard, that hee is a voluntarie Diuell, the common shame of nature, the great reproch and prodigious disgrace of mankinde; that by turning himselfe into a barrell or a beast, doth with intollerable iniquitie swinishly ouerturne, and disanimate that noblest thing, next vnto an Angelicall nature,

ture, the vnderstanding power of the soule, which the hand of God by a royall selfe-resemblance hath most vnderstandedly stamped vpon him. And for which, without timely repentance, he will turne hereafter into the vilest and most tormented creature, next vnto the Diuell and the damned spirits. Let him goe on a while in his swaggering humour, and out of an accursed gallantnes of a scornfull spirit, crowne himselfe with Rose-buds, in this spring of his strength to powre in strong drinke; let him drowne his ouer-heated rage, his melancholike fits, dumps of sadnes, indeed sometimes the stinging bytings of that gnawing worme, which is breeding in his conscience, (except Satans hot iron hath seared it vp;) let him I say drowne these distempered and peccant humours of good-fellowship, in Alehouses, Tauernes, the Pest-houses of Players, and in other such furious Conuenticles of boisterousnes and vanity: yet let him know, that if he goe on, his day is comming; hee shall be shortly drunke with a witnesse; he shall be drunke, but not with wine; he shall stagger, but not by strong drink; he shall be drunke euen with the wrath and vengeance of God; and spue, and fall, and neuer rise againe. A number of fearefull woes stand registred against him by the ministrie of the Prophets; let him teare those leaues out of Gods booke, and truth from the sacred pen of that neuer-erring Spirit; or else assuredly they shall all light vpon all impenitent drunkards, to the vtmost extremitie of those euerlasting flames; as sure as God is in heauen, curses in this book, drunkards vpon earth, and plagues in hell. They may tell the depopulating Incloser, that he is farre worse then a robbing murtherer on Shouters hill: for besides the villanous destruction of Gods people, and the Kings subiects; the intollerable weakning of the strength, and glorie of this kingdom, in a very hie & horrible degree; for the wisest King that euer liued, hath told vs, that *the honour of a King is in the multitude of people*, and that *the King consisteth by the field that is tilled*: so that depopulation, and decay of tillage, the cursed brood of bloodie Inclosure, are very cutthrotes of

Esai. 5. 11. 22.
& 28. 1. &c.

Prou. 14. 28.
Ecclesi. 5. 8.

of Maiestie, and confusio of states imperiall; and I dare say, setting aside the prouocatio of diuine vengeance, they hold a strong counter-motion & opposition to sounder policies of state, and wiser depths of Monarchie: I say, besides these publique mischieses, this man-eating Canniball doth as farre surpasse the blood-sucker by the high way, in inflictio of tortures, as a Spanish Inquisitour an ordinary hang-man. The one dispatches a man in a moment, and puts him out of his paine vpon the sudden; the other addes leasure and lingering to a dying life, and liuing death, that men may seele they dye. Certainly it were farre more mercifull, and tollerable, that such oppressing Giants should knock those poore people in the heads in their houses, before they turne them out of their ancient homes, then so cruelly expose them to be wasted by little and little, and by degrees to be deuoured of miserie and want. Which is a kinde of death, as farre more mercilesse and tormenting then the former; as hanging in chaines aliue, then beheading. They may tell the Swearer, that he alreadie speakes the language of Hell, and therefore his naturall place is that infernall pit. That the oath is no sooner out of his mouth, but he is like a theefe condemned to the gallowes, and wearing his halter readie to be hanged: so speakes an holy Father, nay in a thousand times more cursed case, for *ipso facto*, sentence of endlesse death is past vpon him, by that highest Iudge, which will hold no man guiltlesse that takes his name in vaine. With what face will our desperate swaggerers be able to looke Christ Iesus in the face at that great and fearefull day; or for pardon in his Passion, sith they haue so many times died their tongues red in that precious blood, by their bloodie oathes; and with iteration of more then Jewish crueltie, so often recrucified the glorified bodie of the Sonne of God with their damned blasphemies? They may terrifie the rich Ones of the world with those flaming words of the Apostle: *Goe to now, ye rich men, weepe and howle for your miseries that shall come vpon you. Your riches are corrupt, and your garments are motheaten: your gold and siluer is cankered,*

Iam. 5. 1. 2. 3.

red, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire: ye haue heaped vp treasure for the last daies. And with that other dreadfull doome, 1. Cor. 6. 10. No couetous man shall euer come into the kingdome of God. They may tell the Persecutors of the waies of God, that though in the meane time they domineere with vnapeasable insolencies, ouer the sinceritie of the Saints, and prosper for a while in the passages of blood; yet their damnation sleepest not, the Lord will shortly pay them home with the blood of wrath and of iealousie. Not long after that *Ahab* had commanded the blessed Prophet *Michaiab* to prison, there to be fed with bread of affliction and water of affliction, were the dogges fed with his princely though prophane blood in the poole of Samaria. When *Antiochus*, to whose crueltie against grace, they are all in some degree accursed Antitypes, was riding post towards Ierusalem with blood in his heart, murther in his hands, and threat es in his mouth; euen then the Lord Almightye, the God of Israel smote him with an incurable and inuisible plague: so that the wormes came out of the body of this wicked man in abundance, and whiles he was aline his flesh fell off for paine and torment, and all his Armie was grieved at the smell. They think they doe God worthie seruice, by suppressing the power of his truth, and profession of zeale; but they are indeede the notorioust champions for Satan, and the confusions of hell, that breathe vpon the earth. Thus, and in this sort, may the Minister of God proceed, and pursue with denunciations of Gods iudgements and iust indignation these and such other crimson abominations, and crying villanies of these last and worse times, which doe amongst vs at this day, with prodigious impudencie, and whorish foreheads very fearefullie euen outface the Sunne, and band themselves with an high hand against the Maiestie of Heauen: and that with the good attention, patience, approbation, and perhaps applause of the formall hypocrite; and the rather, because he thinks, that neither the world abroad doth censure him with open infamie; nor so much as the conceits of the present hearers,

1. King. 22.
27. 38.

2. Macc 9.

hearers, by secret application, suspect him for any such sinne: neither it may be, doth he indeede feele the current of his carnall affections runne that way, or the sensuall addictions of his heart so endeard to the wicked pleasures thereof. But come once to the discouerie and damnation of lustfulness, which we suppose to be his beloued and bosome sinne; and let that terrifying Text, Heb. 13. 4. *Whoremongers and adulterers God will indge*, be prest vpon his conscience particularly, and with power; and then he begins to startle and stirre, and to take on with much inward repining and distastfull indignation. For hee is vext at once with the smart of an inuisible sting; for that sinfull pleasure, which is the darling of his sensuall delights, many times much dearer then life it selfe; and if it bee noisde and knowne abroad with sense of publike shame; which mainly crosses his ambitious Pharisaicall thirst, after plausiblenes and acceptation with the world; & his vaine desire for the attainment of a Christian reputation, and dispensation to continue in a scandalous sinne; of a good opinion from the best men, and a faint-hearted inconformitie to the best things: which are euer vncapable of concurrence, or impossibilitie. A powerfull Ministerie pregnant with spirituall penetration and life, and managed with the feeling eloquence of some *Iohn Baptist*, or sonne of thunder, may for a time stirre vp and amuse his duller and vnzealous apprehensions with it maiestie and diuinenes; so that hee may heare him gladly, not without some admiration, and applause; reforme his waies, in many things, after his religious instructions; and reuerence the noblenes of his resolutions, in quitting himselfe like a man, in his Masters businesse: but let once that man of God charge the edge of his spirituall sword vpon the head of his particular raigning sinne, and with the searching light of the word of life discouer that corner of the heart, wherein his darling pleasure lurkes; and then is hee quite lost for any longer loue that way; all is vtterly mard for any more respect to Ministers of that streine. For carnall hearts hauing no true hope, or reall interest, in those sound and la-

sting ioyes aboue, cannot without extraordinarie vexation, and impatiencie, heare of parting from possession of the present pleasures of that speciall sinne, especially, to which by an indiuiduall pronenes of naturall corruption, sensuall choice, and long custome, they haue been longingly addicted, and desperately drowned in. All humane desires are naturally very couetous of contentment; if they doe not feelingly taste spirituall, and that of heauen, they will rest vnremoueably vpon carnall and earthly: if they haue it not in the assurance of a crowne of life hereafter, they will in the meane time restlessly hunt after it, and graspe it more greedily in the comforts of this life. Vpon such occasion therefore, the false heart of the formal hypocrite being thus pearced to the quicke by a particular and seasonable discouerie of it sweete sinne, and vnresolved to repent, and leaue it, doth presently begin to dislodge by little and little all former liking of such a faithfull Physition of the soule. (for his goodnesse in this kinde, as all other of euery vnregenerate mans is, is like the morning dew, full of vncertainties, inconstancies, irresolutions and reciduation.) The cold comfort hee conceiues by such plaine dealing, doth quickly quench the formall heate of his former affection. The inflamed zeale of the godly Minister, in labouring particularly to cleaue his beloued sinne from his bosome by the sword of the Spirit, doth easily dissolue his reserued and temporary reuerence, into hatred, malice and contempt. For it fals our many times in this case, that if the conscionable Messenger of God daily digge into, and dwell vpon his conscience in such a heart-vexing and distastfull point; and Sabbath after Sabbath, Sermon vpon Sermon, powerfully presse him with the bitter sense and painfull cogitations of the cursednes of his present condition, for continuing in his darling delight, being now cleerely discouered vnto him by the light of the Ministerie, and peremptorily damned by the booke of life: he either turnes Christian vpon it, and happily passeth out of formall Profession, into the Paradise of Grace; which is something rare, because he is resolved that he is in the right way

way alreadie: or else which is more ordinarie he afterwards proues a Persecutor; though not of Protestancie in generall; yet of the power of religion, vnder the name of precisenes; and of that true-hearted holinesse, without which no man shall euer see the Lords face, vnder the title of Hypocrisie. For you must know that a man may be a Patrone of sauing truth, and yet a Persecutor of sanctification; a Defender of our doctrine, and an Oppressor of sinceritie; an enemy to Poperie, and a friend to Prophanenes. So that certaine it is, vpon this occasion, and-admission of the instance wherein I haue insisted; the formall Hypocrite may come at length to that reprobate passe, and ragefull humour, that he may euen bitterly persecute with slanders, disgraces, and his vtmost of malice and reuenge, the conscionablenes of that man, and powerfullnes of that Ministerie, which he hath formerly heeded and reuerenced. And commonly such a fellow afterward is transported with greater spite, and more enraged with imaginations of auersion and hate against the Preachers of sinceritie, and Practisers of Grace, then Professors of Gracelesnesse. For he which professeth the waies of God falsely, or formally, is ordinarily more bitter, violent and cruell to a true Christian, then Pagans and profest Opposites. *Pilate* was more pitifull and kinde vnto Christ, then the Pharisees. *Felix* more fauourable and friendly to *Paul*, then the high Priest. It were better be a Gally-slaue to a Turke, then vnder the Spanish Inquisition. I would rather fall into the hands of a swaggering Goodfellow and notorious sinner, in a point of danger, or disgrace; then stand to the mercie of a formall Professor, and proud Pharisee. Though the notorious sinner bee further distant from the Christian, in degrees of some kindes of goodnesse then the formall Hypocrite; yet many times he is not so opposite in extremitie of malice and height of disdaine. Amongst all sorts of differences, disaffections, and strange antipathies; which by the deserued curse of sinne, mingle themselves with the natures and negotiations of the sonnes of *Adam*; there is none holds a stronger and more incompatible op-

Acts. 24. 23.
23. 2.

Esa. 5. 21.

Prou. 26. 12.

Prou. 27. 22.

position and diuorce, then that which is betwixt those; who with confidence and perswasion they are right, take crosse waies towards the kingdome of Heauen. And therefore the formall Hypocrite, turning Traitour to true Professors, doth many times take on, and rage more against them, then the open and infamous Offender. For this latter thinks himselfe wrong, and sometimes will not sticke to confesse it, only comforts his heart in the meane time by making God all of mercie; and with a secret reseruatiō, and resolution, to repent hereafter: but the former being dangerously wise in his owne eyes, and prudent in his owne sight for matters of saluation, stormes that any man should censure him for vnsoundnes of his spiritual state, & is as resolute he shall go to Heauen, as well as the purest and precisest of them al. Which groundlesse selfe-conceit makes him both more miserable in himselfe, and vncapable of sauing grace; for there is more hope of a foole, then of him that is wise in his owne conceit; and though thou bray a foole in a mortar, yet shall not his folly depart from him: and also more malicious against the waies of sinceritie, and zealefulnes of the Saints; because their forwardnes condemnes his formalitie; and the gracious light of their holy life, cleerely discouers vnto him the truth of his spirituall darknes, and damnation of his present state.

^a Rom. 12. 11.^b Psal. 24. 4.

Matth. 5. 8.

1. Ioh. 3. 3.

^c Eph. 5. 15.

ακριβως περιπατειτε.

^d Matth. 5. 47.^e Matth. 11. 12.^f Luke 13. 24.

Αγωνιζομενοι εισελθωμεν, &c.

^g Matth. 5. 20.

3. Thirdly: That reuerence and respectfull cariage to godly Ministers, which may sometimes be found in the formall Hypocrite, doth grow towards distast and disaffection, when they presse men by the powerfull sense, and pearcing application of some quickning Scriptures, to ^a feruencie in spirit, ^b puritie of heart, ^c precisenes in their walking, ^d supernaturall singularity about ordinarie and morall perfections, excellencie of zeale, and a sacred ^e violence in pursuit of the crowne of life; to an holy strictnes, extraordinarie strining ^f to enter in at the strait gate, & transcendent eminencie ouer the formall ^g righteousness of the Scribes and Pharisees; to a neerer familiaritie with God, by prayer, daily examination of the conscience, priuate humiliations, meditation

meditation vpon the endlesse duration in a second life; to a narrow watch ouer the stirrings and imaginations of the heart, an expression of holinesse in all the passages of both ^{1. Pet. 2.14.} their callings, zealousnes as a counterpoison to the lothsome potion of lukewarmnes, & to other set and solemne ^{(Reuel. 3.19.} exercises, of mortification, sanctified eleuations, of feeling hearis, executions of grace, & practises of sinceritie. Points and ponderations of which nature, are ordinarily vnto him so many secret seedes of indignation and discontentment; and many times breede in his formall heart and cold affections, exasperation, and estrangement; if not meditations of persecution and reuenge. Sanctification, precisenes, puritie, holinesse, zeale, strictnes, power of godlinesse, Spirituall men, holy Brethren, Saints in Christ, communion of Christians, Godly conferences, conceiued prayers, sanctifying the Sabbath, Family-exercises, exercise of fasting, and mortifying humiliations, and such like; are commonly to men of this temporizing temper, and lukewarme constitution, termes of secret terrour, and open taunting. Vpon sad and solitarie aduise ment with their owne fearefull thoughts, they may iustly strike thorow their hearts with inuisible trembling; because in their milder and sober moode towards Gods children, and calmer conceits of sanctified courses, they must needs confesse out of their certaine knowledge, that these glorious Attributes of the waies of God, and honourable badges of the Saints, are the very language of the holy Ghost in the booke of life, and the inseparable euerlasting Attributes of Christianitie: and yet they finde, and feele in their owne consciences, that their hearts stand against them, that they are neither true-hearted practitioners, or partakers of them. And sometimes also when the spirit of prophane scornefulnes against sinceritie stirres in them, especially amongst their companions, and consorts in spiritual coldnes; they villanously sport themselues with them, and make them the matter of their hatefull and accursed iests: that so they may keepe vnder, all they can, in dissimulation and contempt the faithfull Professors and Practi-
fers

fers thereof, whom naturally they heartily hate: and also seeme thereby to beare out the heartlesse flourishes of their owne formalitie with greater brauerie. Hereupon it is, that if they take the childe of God but tripping in the least infirmitie, against which too, perhaps he striues and prayes with many teares and heartfull ejaculations; slipping onely in some vnaduised and precipitant passage of his negotiations amongst men, and that perhaps not for want of conscience, but acquaintance with the world; not with purpose to offend, wrong, or grieue any bodie; but for timorousnes, of being insnared in the coufening traps of couetous worldlings; failing but in the obseruation of some ciuill ceremonie, and complementall obseruance, which hee omits perhaps, not of furlinesse and pride, but for feare of growing into too much vncomfortable neerenes, and vnwarrantable seruiceablenes to vnsanctified greatnesse, or the like; I say, if they take him tardie but in some such lesser aberration, halde at length into their knowledge by the cords of malice, their ordinarie Intelligencer, and Informer in such affaires, after much greedie watchfulnes and curious prying into his waies; or by the blasting insusurrations of some inuenedomed slanderous tongue; O then they take on immeasurably, then they crie out and exclaime: These are your men of the Spirit, these are the holy Brethren, these are your precise Fellowes, these are they which make such show of puritie and forwardnes: you see now what they are, when matters come out, and their dealings are discovered, when it comes to the triall indeede, or to a matter of commoditie, &c. Are not they proud, are not they malicious, are not they hard-hearted and couetous as well as others? &c. When by the mercies of God, in their sense, they are neither so, nor so: * but such censures as these are very often the meere euaporations of pure malice, and the bitter ebullitions and ouer-flowings of their gall.

It is strange to see and consider, how men of this world, in the ruffe and flower of their earthly prosperities, pleasures and iollities, fill their carnall hearts, euen brimmed full, with

* Acts 24.

Tertullus calles
Paul a pesti-
lent fellow.
How truly
thinke you?

with scornfulnes, disdain, and many enraged prejudices, against the holy simplicitie of the Saints, and stricter waies of saluation! They swell so bigge, with their owne naturall inbred malice, edged and enegerd by the diuels bitter empoysoned *Dose* of contempt and pride, that many times it bursts out vpon the humbled oppressed innocencies of Gods children, like a mightie torrent, with mercilesse inundations of many intollerable vexations, disgraces, and crueltie. While with many securefull and sensuall yawnings, they lye stretching themselues vpon their beds of Iuorie, and sit softly in the scorners chaire, oriently crowned with buds of Roses, and pleasures of gold: while they stand strongly supported by the arme of flesh, in a prosperous pursuite of their owne waies, and merrily swimme downe the current of the times, with full saile in a hot gleame of worldly glorie, they breake out with much thundring and stormie lowrenes, into many boysterous and bitter outcries, against precisenes, as they call it, and precise fellowes, and with a disdainfull ouerlines and censorious eye, looke vpon the zealous passages and sanctified singularities of the Christian life; as though they were but exorbitant inuentions and affectations of hypocrisie and humour. I am perswaded there was neuer poore persecuted word, since malice against God first seazd vpon the damned Angels; and the graces of Heauen dwelt in the heart of man; that passed through the mouthes of all sorts of vnregenerate men, with more distastfulness, and gnashing of teeth, then the name of *Puritane* doth at this day: which notwithstanding as it is now commonly
 * meant, and ordinarily proceeds from the splene and spirit of prophanenes and goodfellowship, is an honourable nickname, that I may so speake, of Christianitie and grace. And yet for all this, I dare say, there is none of them all, but when saying of the Apostle, If I seeke to please men, I am not the seruant of Christ, Gal. 1. 10. Or if a private Christian makes conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) He shall straight way be condemned for a Puritane, and consequently be lesse fauoured, then either carnall Gospeller, or a close Payist &c. Doctor Downname in his Sermon at Spittle, called *Abrahams triall*: pag. 72.

* And euen in these times the godly liue among such a generation of men, as that if a man doe but labour to keep a good conscience in any measure, although hee meddle not with matters of State, or discipline, or Ceremonies (As for example, if a Minister diligently preach, or in his preaching seeke to profit rather then to please, remembering the

Ec

they

they shall come vnto their beds of death, (and God knowes how soone the securest may be arrested by that inexorable Sergeant) and are to grapple immediatly with the painfull terrors of the *King of feare*, and to stand or fall to the dreadfull tribunall of the liuing God; before which none shall euer appeare with comfort, or bee dismiss with glorie, but those which bring thither holinesse and sincere hearts; I say there is none of them, though now out of a selfe-conceited supercilious insolencie, they brow-beate their brethren with many bigge looks, and rage like imperious Lions against Lambs of Christ; but then, when pleasures, honours, riches, greatnes, friends, Physitions, and all other worldly comforts besides forsake them; and they see in the bitterness of their vexed spirits, all their former earthly glorie and delights of flesh ready to sinke with them into the graue, and to be buried euerlastingly in those blacke and cruell habitations; but then, I say, except the Lord suffer them to fall into the fiery Lake with senselesse harts and scared consciences, would giue ten thousand worlds, were they all turned into gold, pleasures, and imperiall Crownes; to change their former courses of vanity, ambition, sensualities, worldlinesse, and good-fellowship, into a life of an holy precisenes, strictnes, sinceritie and saluation.

Oh! when the Heauens shall shriuell together like a scrole, and the whole frame of Nature flame about their eares; when the great and mightie hills shal start out of their places like frightened men, and the fearefull reprobate crie and call vpon this mountaine, and that rocke, to fall vpon him; when no Dromedarie of Egypt, nor wings of the morning, shall be able to carrie them out of the reach of Gods reuenging hand; no top of Carmell, no depth of Sea, or bottom of Hell, to hide them from the presence of him which sits vpon the Throne, and from the wrath of the Lambe; no rocke, nor mountaine, not the great body of the whole Earth, to couer thē from that vnresistable power, which laid the foundations of them; no arme of flesh, or Armies of Angels, to protect them from those infinite riuers of brimstone,

stone, which shall be kept in euerlasting flame by the anger of God: when their poore and wofull soules shall infinitely desire rather to returne into the loathed darknesse of not being, and to bee hid for euer in the most abhorred state of annihilation, then now to become the euerliuing Obiects of that vnquenchable wrath, which they shall be neuer able either to auoide or abide, and to be chained vp by the omnipotent hand of God amongst the damned spirits, in a place of flames and perpetuall darknes, where is torment without end, and past imagination: I say at that dreadfull day, (and that day will come) what doe you thinke would they giue for part in that puritie, which now they persecute, and for the comforts of true-hearted holinesse that now they hate? and yet without which, as it will cleerely appeare, when *Matth. 5. 8.* matters are brought before that high & euerlasting Iudge, *Heb. 12. 14.* none shall euer see the Lord, or dwell in the ioyes of eternitie.

Nay, I verily thinke, there are no desperate despisers of Godlinesse, or formall Opposites to Grace, which doe now out of the naturall blindnesse of their vnderstandings, affected pride of heart, or vnmoueable loue to earthly pleasures, hold holinesse to bee hypocrisie, sanctification singularitie, practise of sinceritie too much precisenes, the great things of the Law, as a strange thing: but when the pit of destruction hath once shut her mouth vpon them, and they are sunke irrecoverably into that Dungeon of fire, would be content with all their hearts to liue a million of yeeres, as precisely as euer Saint did vpon earth; I meane it still in abstinence from sinne, and zealous pursuite of the waies of God, to redeeme but one moment of that most intollerable hellish torture; the sting and extremitie of which they must endure euerlastingly, without remedie, ease or end.

Thus far I haue waded in the discouerie of some grounds and motiues, whereupon the formall Hypocrite may reuerence and obserue Gods faithfull Messengers, and some cases wherein hee ordinarily growes by little and little into disaffection and disconceit; if not to persecution, and boi-

sterous Opposition against their powerfull, searching, and quickning Ministerie. Now take notice of some inducements, and reasons more peculiar, and indiuiduall to the Christian, of that heartie reuerence towards godly Ministers, which is deeply rooted in his good and honest heart.

Onely in a word, for feare of mistaking, and error in the point, let me interpose this premonition by the way: In this passage of reuerence performable to the sincerest Pastors, I must suppose, and doe consider Gods childe in his ordinarie course of sanctified carriage, and kindly temper of his spirituall constitution; the current of Christianitie running cleere betweene them. For sometimes the purer streames of their Christian loue may for a time be troubled with the muddie mixture of some distempered overflowing passions; the kinder passages of mutuall respects one vnto another, dammed vp by the Diuels malice; the dearer light of their comfortable communion, intercepted by some crossing earthly interposition of the old man.

It is cleere by too many woful experiēces, that differences may arise betwixt Gods dearest children, especially about things indifferēt; which though they be originally inherent in the iudgement, yet by consequent and sympathie they breede many times (except there be a great deale of humble charitie, and gracious humilitie on both sides) some auersion and coldnes in the affections. Neither so onely, but sometimes also alienation is wrought immediatly vpon their affections, without intercedencie of dissension in Opinion. Satan gaines very much by the disunion of Christian hearts, and the falling out of those which haue given their names to religion; and therefore he leaues no way of temptation vnattempted, no hellish policie vnpractised to set such at oddes. He labours mightily, and prodigiouly preuailes at this day, by vexing their iudgements with Opinionatiuenes, selfe-conceited speculations, and thoughts of Separation, to driue them by degrees from diuorfe of iudgements in some singular apprehensions, to disaffection; from disaffection to faction, from faction to schisme, from schisme (to
speake

speake in softest phrase) to many dreadfull distempers. Hee greedily also apprehends all occasions and aduantages to diuide the hearts of those who peaceably at home sucke the same immortal Truth, and one life of Grace from the breasts of that blessed Mother which bore them; by many malicious iniections of secret seedes of discontentment, iealousies, heart-burnings, estrangement, and vnkindnesses; which springing vp sometimes too fast and hie betwixt them, from the bitter rootes of priuie pride, vsociable surlineesse, impatiencie of reproofe, angrie emulations for the higher seate in the conceits and consciences of the forwardest Christians, naturall crookednesse, and waiwardnes of disposition, Melancholike surmises, too ambitious affectation of strangenes, some worldly matter not worth talking of, or the like, doe vnhappy grow vnto at length & bring forth to the *ennious man*, seeds-man of all dissention, too great an Haruest (especially if the world & wicked Ones take notice) of ill effects & pernicious consequents: as besides their mutuall discomfort and displeasing of God: Wofull aduantage to the aduersaries of Grace and Gods Truth; obfirmation to the Obstinate; Hindrance and discouragement to the weak; Sport and insultation to Scorners; Table-talk, and matter of triumph to good-fellowes; Disgrace to the peacefull waies of sinceritie; and grieve to more humble and better aduised Christians. The powers of darknes, and all sorts of prophane men cannot possibly be better pleased, or the blessed Spirit and good men more grieued; then to see and heare Gods children who so pleade for, and make profession of such a glorious communion of loue and peace, to be at variance, and to censure one another. It infinitely therefore, and most dearely concernes all those which haue given their names to sinceritie, to labour euery way to keepe the vnitie of the Spirit, in the bond of peace. Neuer was there more neede, that blessed *Pauls* earnest and zealefull obsecration, Ephes. 4. 1. 2. 3. should liue freshly in the memories, and bee deeply engrauen in the hearts of all Christians: *I therefore the prisoner of the Lord, beseech you that ye walke worthie of*

Εἰς τὸ εὐχαρι-
 ζοῦσθαι, (Bles-
 sed Luke speaks
 in a Physicians
 phrase) ὡς
 ἡτοίμασθαι αὐ-
 τὸν εἰς ἀλλήλους.

the vocation wherewith ye are called. With all humblenes of minde and meeknes, with long suffering, forbearing one another in loue. Indenouring to keepe the vnitie of the Spirit in the bond of peace. I neuer reade without great amazement the falling out of that glorious paire of worthie workmen in the Lords Haruest, *Paul* and *Barnabas*, Acts 15.39. The matter of difference betwixt them was not very great; and yet it grew to that head and heate, that it parted them. If such two strong and tall Cedars were shaken so shroudly; how much neede haue lower shrubs, weaker Christians to stand vpon their guard and watch-Tower, against the inbred rebellious stubbornes of their corrupt nature, and malicious incursions of Satan in this kinde?

This then is the Caueat and premonition I would giue by the way. In this point of reuerence performable to godly Ministers, wee must consider Christians in their ordinarie course of sanctified cariage, and kindly temper of spirituall constitution. For besides, that thoughts of auersion and estrangement may (more is the pitie) be wrought vpon their affections, as I haue told you, both mediately by difference of iudgement in Opinion, and immediatly by worldly matters, and Occurrents of discontent in their mutuall negotiations and dealings one with another. The faithfull Messengers of God also may and must sometimes vpon the iust and vrgent exigencie of their charge and calling, by expresse tenour of their Commission, and for the impartial discharge of a good conscience grow displeasing and distastfull, euen to those which make profession of forwardnes and zeale, if they will needes giue iust occasion by Opinionatiuenes, self-conceitednes, vncharitable censures, exorbitancie, or remission of zeale, inclinations to worldlinesse, breaking off of brotherly affection, causlesse waspishnes, and impatiencies, mispending the precious time of Christian conferences in a tedious speculatiue prosecution of Ceremonial controuersies, which should be comfortably improued and imployed in sweete edifying discourses of sanctification, repentance, Cases of consciences, exercises of mortification, further mutuall

tuall discoueries of the myſtery of godlines, & holy trade of new obedience, and other ſuch paſſages of practicall diuinitie: By their affectation of a kinde of wantonnes in religion ſpringing from ſpirituall pride, diſaffection to their Paſtors, if they croſſe their conceits in ſome groundleſſe Opinions, neglect of Family-exerciſes, ſcandalous libertie in company-keeping, and ſuch other aberrations and exorbitancies from the ſtreight path of Chriſtianitie, too much, and often incident to profeſſors of Grace.

This premonition thus premixed, I proceed in a word only, to the diſcouerie of ſome motiues of reuerence to godlie Miniſters more peculiar to Gods children, and the ſanctified effects of ſpeciall and ſauing Grace. All, or the moſt of the motiues before mentioned, may be found alſo in the Chriſtian, ſo that many of them are common to him with the formall Hypocrite: but in theſe that follow, no vnregenerate man hath either feeling or fellowſhip.

1. Euery faithfull Miniſter is to euery Chriſtian vnder his charge, and within the exerciſe and enioyment of his Miniſterie, either *a ſpirituall Father*, or *a ſpirituall Tutor*: a 1. Cor. 4. 15. bleſſed Inſtrument vnto him, either of plantation, or preſeruati-
on of grace: either of the firſt happie inſpiration, or the after comfortable continuance of ſpirituall life: either hee hath begot him vnto God by the *immortall ſeede*, or brings 1 Pet. 1. 23. him vp in the trade of Godlineſſe by the ſincere milke of the Word, if he be a babe in Chriſt; or ſtronger meate, if he be Heb. 5. 12. a confirmed Chriſtian. Now what a deale of deareſt reuerence and inflamed affection, the conſideration of ſuch incomparable, vnvaluable benefits inkindle and beget in the humble and tender heart of a Chriſtian, none can poſſibly conceiue and comprehend but a Chriſtian heart; And that man which knowes, and feels by his owne happie experience, what a bleſſed change it is to be reſcued and deliuered out of the Diuels bondage, and damnation of hell, from the curſe of ſinne and horror of conſcience; into the libertie of the Saints, fauour of God, aſſurance of Heauen, and the glorious Paradife of an appeaſed & peacefull ſpirit; and what a
happie

1. Thess. 1. 7.

happie thing it is afterward to haue his hungrie and longing soule continually fed and filled in the house of God, from the mouth of his spirituall Nurse with the kindly foode of immortalitie and life, as *with marrow and fatnesse*. A ioyfull sense then of these precious priuiledges and blessings of Heauen, in which no vnregenerate man hath either part or fellowship, is a most powerful and peculiar motiue to the Christian, to obserue with an heartie and sanctified reuerence those men of God, which he acknowledgeth to be the holy Instruments diuinely qualified and designed, for the conueiance and continuance of them vpon his soule.

2. Christians feelingly receiue into their hearts by speciall interest, and graspe with an holy greedinesse as their owne, in the hand of faith, all those rich comforts and ioyfull tidings which the man of God by his Ministeriall commission doth reach vnto them out of the book of life. Those glorious promises of immortalitie and peace, which spring out of the bottomlesse and boundlesse fountaine of Gods infinite compassions, and streame full fairely and oriently thorow the bloodie wounds of our blessed Redeemer, are directly and naturally conueied by the hands of such an holy man, Christs Angel, into their sanctified hearts, precious and particular Vessels purged and prepared by the power of Grace, for such spirituall infusions of heauenly glorie and light. Whereby at many Sermons they sensibly and really bathe their drouping and thirstie soules in the well of life, and sweetly drinke their fill out of riuers of the pleasures of God. And hence it is, that the feete of Gods faithfull Messengers are so beautiful in the eyes of discerning Christians, and their powerfull ministries so deare vnto their hearts, that they entertaine them into their affections with speciall reuerence as *Angels of God*, nay in an holy sense, euen as *Christ Iesus* himselfe : whereas to the carnall conceits of scornfull worldlings, they appeare to bee the very *filth of the world*, and *offscouring of all things*; because they haue no messages vnto them from Almighty God, but burthens of lamentations, mournings and woe. But now in this point

Galath. 4. 14.

1. Cor. 4. 13.

of

of particular application, speciall interest, and feeling fruition; while the Minister of God is dealing vnto humbled hearts and bruised Spirits, out of the rich treasure of Gods infinite mercies, the sacred streames of Christs precious blood, forgiuenesse of sinnes, comforts of godlinesse, peace of conscience, reall Earnests of immortalitie, and endlesse peace, not the best of vnregenerate men haue any part, or acquaintance. Only some confused glimmerings of such glorious light, may sometimes suddenly, like flashes of lightning, glance vpon their deceiued soules thorow the false glasse of a temporary faith; but it doth not rest vpon, nor is rooted in their hearts like the Sun of righteousness in sanctified soules, to the heating of them with that strong and victorious loue to the waies of God, which neither the whole sea of the worlds malicious bitterness, nor all the floods of persecution, which the Dragon casts out of his mouth can euer quench; with that sound and lasting comfort, which shines brightest amid the greatest darknesse of our ward miseries; and that inflamed and constant zeale, which gathers resolution, and vigour from disgraces, and vngodly oppositions. And therefore their reuerence, and thankful respect vnto Gods Spirituall Amners cannot possibly bee so kindly, hearty and rooted. For they are but by-standers, or at best but superficiall Tasters of those heauenly Doles; whereas Gods children sweetly fill their soules with that immortal food, as with the most delicious Manna; and from euery such sincere, comfortable Soule-feast carry away as much by right, as they can possibly graspe in the hand of faith, or digest by the heate of their spirituall life. A second speciall Motiue then, to draw on a ioyful and thankful reuerence from Christians towards godly Ministers, is their speciall and particular interest in all those glad tidings of good things, which are at any time reuealde vnto them, by the powerful discoueries of the Gospell of peace, and those glorious graces that shine vnto vs in the face of Christ Iesus.

3. Euery charge and commandement from Gods blessed Spirit, is right deare and pretious to the humble apprehens

Cant. 3. 6. 7.

Rom. 10. 15.

Palm. 19. 10.
and 119. 72.

ons, and embracements of all sanctified soules; to which they yeeld an hearty, and vnreserved obedience and loue, though not in fulnesse of perfection, and height of degree, (this vnglorified state of mortallitie, and these *Tabernacles* of clay are vncapable of such absolutenesse) yet euer with truth and sincerity. And that, though it directly and mainly crosse the naturall current of their carnall affections, and many times interrupt and disturbe the outward peace of their worldly comforts: but all sorts of viregenerate men, euen the best of them, submit their affections and conformitie to the rules of Grace and lawes of God, with their owne sensuall reservations, glosses, partiall interpretations of worldly wisdom, and euer with a secret subordination to their chiefe carnall contentment, and the beloued pleasures of their bosomie Sinne. And therefore they doe not with that affectionatenesse, and heedfulnesse addict, and adresse their hearts to the excellency, and execution of the sacred *Dictates* and *Doctrines* of heauenly wisdom. Now we haue a precept from the holy Spirit, enforced with a zealous obsecration for the honouring of faithful Ministers with a very extraordinarie, and transcendent dearnessse and degree of singular reuerence and loue: 1. *Thes* 5. 12. 13. *And we beseech you brethren, to know them which labour among you, and are ouer you in the Lord and admonish you: and to esteeme them very highly in loue for their workes sake.* Then which, if there were no other motiue or inducement in the world to a regenerate hart, yet this very one consideration, that God would haue it so, that it is a sacred Iniunction of Heauen, were able to produce and plant in it, a truly louing acknowledgement, and awfull obseruation of such Angels of God. The which because it springs from the loue of God, affection to his word, and holy instinct of an illightned Conscience, must needs be sincere, rooted, and lasting. But the best viregenerate hearts cannot possibly conceiue any such kindly flame of deare affection to godly Ministers, from a meere commandement of Almighty God: and had they no other sensible or sensuall ground, or politike By-respects, but onely a bare charge from

See also to this purpose, Phil. 2. vers. 29. *Kai* the trustworthinesse of him, and other parallel places.

from Gods Spirit, (which were more then enough to an humbled soule) they would be euen in their best temper, and time of temporary reuerence, which I spake of before, but heartlesse and cold this way. For no vn sanctified man, let his pretences or profession bee neuer so glorious, doth or can loue heartily and sincerely the Maieslie of God, or lawes of heauen, because Gods speciall loue is not yet shed into his heart thorow the bleeding wounds of our blessed Saviour; neither hath he true and reall interest in the promises of life, or Soule-rauishing reuelations of his word. But by the way, and before I passe out of this point, take notice of the qualification and character of those Ministers, to whom this louing reuerence is performable by the precept of the holy Ghost. They are such as are described by *Paul* in the fore-cited places, where he inioynes such speciall loue, reuerence and honourable respect vnto the Ministers. *Hold such in reputation*, saith he, *Phil. 2. 29.* he meanes such as *Epaphroditus* was. And he honours him in that Chapter with many worthy Epithets of Ministeriall excellencies, and a testimonie of much gracious worth: 1. that he was a Brother in the Lord, that is, a true Christian, and sanctified man, 2. His companion in labour, a laborious Workeman in the Lords Haruest. 3. His fellow souldier; couragious and resolute against the aduersaries of Gods truth, and all vngodly oppositions, vers. 25. 4. That he longed after, and loued his flock with a melting compassionate tender heartednesse, verse 26. 5. That the worke of Christ was more deare vnto him then his temporall life. In the *1. Thes. 5. 13.* the Ministeriall worke is the loadestone, mentioned by the Apostle, which should draw such a deale of reuerence & honorable regard from the hearts of our hearers: *Esteeme them very highly in loue*, saith he, *for their works sake.* And *v. 12.* he beseeches the Thessalonians to take speciall acknowledgements of those that laboured amongst them, and admonish them. Working Ministers then in some measure thus qualified, are only the proper and naturall obiect of reuerent loue, & high esteeme, fro truly iudicious and Christian affections. Blessed *Paul* concludes

cludes not within the compass of this Holy Injunction; many ignorant vnllearned Ministers, for the Lord himselfe will refuse that Priest which refuseth knowledge. *Hos. 4. 6.*

2. No idle and vnteaching Ministers, who feede themselves with the milke, and cloath themselves with the fleece, but suffer their flocks to starue, and their poore soules to lie wallowing wofully in their owne pollutions and blood.

3. No vnskilfull Ministers, who will needs teach and cannot; but are so farre from *deuiding the word of God aright*; that they hacke and mangle it in a soule and fearefull manner, in a prophane and piousfull fashion; in handling or hearing whereof, euery humble soule should tremble with a secret sense, and reuerent awfullnesse of that dreadful and glorious Maiesty, whose message it is.

Esay 66. 1.

4. No corrupt teachers, who mingle with the sincere milke of the word, Popish poyson, positions of carnall libertie, and the distempered *Di-ctates* of their owne angry passions, and preiudices.

5. No Dawblers with vntempered mortar, or pillow-sowers vnder mens elbowes, who walke politikely, fearefully and reservedly in their Ministrie.

1. Sam. 2. 12.

6. No Sonns of Beliall, vitious and good fellow-ministers, as they call them, who are a kind of very vile, and contemptible creatures; the hatefullest Obiects to an honest eie of any that walk vpon earth. A dissolute Preacher is the Diuell, as they say, in his *putrificalibus*, a thousand times more pernicious and hurtful, then an hundred private men, though professing villanie in the highest degree. For as the excellency of that Calling is incomparable & transcendent; so by iust proportion and congruities of consequence, degenerations in that kind are most execrable and pestilent. Vnsauourie Salt is good for nothing, no, not for the Dunghill. To conclude the point: Gods charge in his word to haue it so, is another powerfull and peculiar motiue to a good man, to reuerence heartily, and hold in honourable reputation an holie Minister and Man of God.

4. The apprehensions and conceits, which ordinarily arise in a Christians heart at the presence of a godly, and grace-

graceles man, are very different & contrarie. Gods child can hardly look vpon a Son of *Belial* with patience, & not without thoughts of auersion & abhorrency, because he knowes him to be an enemie vnto God, and a traytor to the crowne and dignity of that mighty Lord his great Master in heauen: (though he can heartily (for so he ought) pray, long and labour for (if God so please) his conuersion and conformitie, to the communion of Saints and courses of graces.) But the very face and presence of an holy man is wont to produce in sanctified hearts impressions of another nature, euen of affectionatenesse, honour and loue: because he is one, that stands on the Lords side, and for the cause of Christ. And it ought so to bee: for the blessed Spirit hath markt him for a man that shall neuer perish: *In whose eyes a vile person is contemned; but he honoureth them that feare the Lord. Psalm. 15. 4.* If then to the particular selfe-sauing graces of an humble and honest heart, there bee yet further an addition of more generall ministeriall endowments sanctified for the saluation of many, and to the person of a priuate Christian, an eminent publike representation of God himselfe: I meane, if there be in some blessed One a gracious and happy concurrence of a good man, and godly Minister; what a deale of dearest reuerence and respectiue loue is it able by a sacred and secret attractiue power to draw and distill from the sweete and melting spirits of those truly noble Ones, who know the waies of God, and loue his Maiestie? Hence it was, that *Cornelius* vpon the very first sight of *Peter*, considering that he was a qualified person, sent and substituted by the Lord for the further and fuller vnfolding vnto him the secrets of saluation, and Mysteries of heauen, was suddenly strucken with such an extraordinary rauishing excesse of admiration and loue, that he fell downe at his feete with tender of farre more then ordinarie reuerence, and euen some kind of adoration; so that *Peter* was glad to raise and reprooue him for his transgression, and immoderation in that kind. This enforced euen a King, though otherwise not so good, yet in a case of feare and danger, with a mournfull

heart to powre out these compassionate teares vpon the face
 2.Kings 13. 14. of the dying Prophet: *O my father, my father, the chariot of Israel, and the horsemen of the same.* Hence it was, that the hearts of the Galathians hauing tasted of the hidden Manna of the mysterie of grace, which that great Doctour of the Gentiles and Ambassador of Christ had powerfully, and plentifully discouered, and deuided amongst them, were carried towards *Paul* with that passionate feruency of Spirit, and excellency of vnexpressable loue, that *if it had been possible, they would haue plucked out their owne eies, and haue giuen them vnto him.* Nay, *they receiued him as an Angell of God, yea as Christ Iesus.* Thus, though carnall men see and discerne no such extraordinarie matter and mysterie in holy Ministers; yet the illightned eies, and inflamed affections of humble Christians looke vpon and reuerence their persons, as men vpon whom the Lord hath impressed and stamped some remarkable characters of diuinitie, and as it were some sparkles and degrees of Maiestie, that so with greater power and authority they may publish to the sonnes of men the Secrets of heauen, and with more vnresistablenesse and glorie execute that highest office of the Lords Embassadors. A zealous then, and serious cogitation, that a conscionable Ministerie is Gods sanctified ordinance for sauing of soules; and that godly Ministers are the onely men markt out and maintained by the supream hand of diuine prouidence for the managing of such heauenly businesse, is a very powerfull and pregnant motiue to plant, and preserue in the hearts of good men, thoughts of speciall reuerence, and singular valuation that way, for the due honouring of that holy institution, and such publike Agents of the most inward and important affaires of God Almighty.

5. Many moe are the speciall and peculiar motiues, which adde strength, life and heartinesse to that respectiuenesse and reuerence which a good man beares to godly Ministers, whereof the state of vnregeneration takes no taste or notice; because it is starke blind in the secrets and sacred mysteries of grace, and naturally vncapable, and vncomprehensue

hensue of the wisdom and waies of God, in guiding a blessed soule to it endlesse rest. They are such as these: 1. By their owne experimentall skill, and out of the Principles of practicall diuinity, they are able to speake in some measure seasonably, and comfortably to his heart perplexed and vext with crosses and hinderances in his way to heauen, as with spiritual desertions, vncouth importunate temptations, hor-
rour for some relapse, want of present feeling Gods fauour; with doubts about the soundnes of his spirituall state, blasphemous iniections of Satan, vnchearefulnesse at godly exercises, dulnesse in prayer, fearefulnesse of a trembling, and tender conscience, and other such distressfull agonies and accidents, often and ordinarily incident to sanctified soules; with which vnregenerate men are vnexercisde, and vnholly Ministers vnacquainted. Helpe and comfort in which cases doth infinitely indeare the panting and perplexed soule, to that *One of a thousand*, which happily hath refreshing balme *Iob 33. 23.* in a readinesse for such spirituall bruises, and can seasonably vpon such occasions *declare vnto man his righteousness.*

2. By the powerfull and preuailing executions of their Ministeriall authoritie and charge, they mightily contradict and oppose al oppositions to grace; the prophanenesse, ignorance and popishnes of that people, and place where they are imploid; doe their utmost to batter, and beate downe the diuels kingdome about his eares, and to put scoffing *Ismaels*, and Satans swaggering reuellers out of heart and humour: which doth passingly please that humble soule, which is truly vexed with the domineering impieties, and wilfull damnations of those sinfull wretches amongst whom hee liues.

3. By the blessings of God vpon their painefull labours in the Ministry, they many times happily encrease the number, inflame the zeale, animate the resolutions, and inspire continually with fresh heart and life, the communion of godly Christians about them: whereby the glory of God, good causes, the best men, and godly exercises, are kept on foote and flourish. Which glorious visible effects of their conscience and faithfulnessse, doe create and inkindle in the sanctified

sanctified affectiōs of a true harted *Nathaneel*, a great deale and incomparably more loue, rejoycing and sound contentment, then the dearest earthly delight, or greatest worldly comfort cā possibly. Especially, sith where vnpreaching and vnfaithful Ministers are, he sees and obserues al holy seruices ordinarily to run into ruine and disgrace; and in stead thereof erected, and in rage, both an accursed dominion of ignorance and prophanes, and a concurrent persecution of sinceritie and grace. 4. Nay, I am perswaded, were there no other motiue at all, this very one conceite and consideration that the want and withdrawing of his prayers, affectionatenes and respect, may be a meanes to weaken and lessen vnto him the power and profitableness of his Ministry, would be sufficient and strong inough, to make a good man reuerence and loue a godly minister with all his heart. Where by the way take notice; that a mans prayerful reuerēce or prophane neglect of Gods messengers, may iustly towards him, either enlarge or straiten their gifts, vtterance, and other Ministeri- all blessings for his greater profit, or more discomfort.

Now in the last place: consider a contrary constancy, and rather confirmation of reuerence in a Christian heart to Gods faithfullest messengers in those cases, wherein I told you before the former respect of the formall hypocrite is ordinarily dislodged and turned into heart-rising.

I First, for the point of pressing the Law, and preaching iudgement.

1. Gods child feeling himselfe euerlastingly acquit, freed, and protected by the blood and mediation of the Lambe from the terrour of Gods Tribunall, and from the curse and poison of all the iudgements in his Booke; can heare and digest from a Son of thunder the most terrible denunciations of damnation and death against impiety and impenitency, with a pleased and ioyfull patience, with an humble and holy triumph. His cogitations and fore-thoughts of his dissolution, lying in the graue, curses of the law, Gods iudgement-seate, that last and dreadfull day; of heil, damnation, and those endlesse flames are not mingled with such seruile

seruile apprehensions of slavish horror as are wont to keepe sensuall men and Sonnes of pleasure in a perpetuall wofull Heb. 2. 15. slavery, and to plunge them into many fits of impatiency for being so tormented before their time.

2. The discouerie and denunciation of Gods wrath and iust indignation against sinne, is wont to beget in sanctified harts an increase both of humblenesse, bruisednesse, brokenheartednesse, springing from a consideration of the cursednesse of their naturall state, and damnablenesse of their daies of vanitie: and also of thankfulness arising out of a sense of their glorious deliuerance, and enlargement from the anger of God, and all those cursed consequents and confusions which naturally grow thence. The former whereof makes way for a great deale of inward peace, spiritual ioy, more familiarity with God, further reuelation of heauenly secrets, and a comfortable growth, & kindly enioiment of al graces, &c. For the lowliest mind is euer highest in Gods Books. The humblest hart hath euer the greatest share, & tastes the most sweetnes in the comforts of godlines, and the fauor of God. The other doth powerfully draw on the continuance and addition of Gods blessings in great abundance & varietie. For a reuerent acknowledgement, and hearty thankfulness for grace receiued, as with nobly minded men, so infinitely more with the most mercifull God, is a right powerfull meanes and strong motiue to keepe him gracious still, and both to enlarge and sweeten the comfortable current of his compassions and bounty towards vs. Consciousnes and sense of which worthy effects, no maruell, though it make the sharpest edge of the sword of the Spirit, seasonably applide, welcome to a well spiritually-tempered soule.

3. It is the propertie of true-hearted professors not to liue and lie in any knowne sinne, with purpose, pleasure and perseuerance, but vpon the discouerie of euery corruption or vnlawfull course, to be glad and readie to be rid by the blood of Christ and mortifying grace out of Satans inuifible tyrannie, euen in that particular also: and also to carry in their hearts an habituall settled and cheerfull resolution

to please God in all things. And therefore if any more searching Sermon, or piercing point disclose vnto them some new depth or snare of Satan, vn-noted frailtie, vnacknowledged corruption, distempered passion, or crooked by-path; the omission of some dutie, or some intermission of the exercise of grace, whereof they did not formerly take notice, or haue been so sensible; they are so farre from returning secret malice, or open mischief for so holy a message, that they depart home more ioyfully and contentedly; blessing that happie hand which came so home vnto their hearts, and heartily praising God for that man of God, by whose Ministerie he hath enlarged their knowledge to the vnderstanding of some new needful dutie, or illightened their consciences to the discouerie of some lurking close infirmitie; by performing the one, or mortifying the other, they may happily hope & expect for afterwards, to purchase more comfort to their hearts, more peace to their consciences, more boldnes in their waies, more cheerefulness in the exercises of religion, more familiaritie with God, and encrease of graces. For the more exact and vniuersall we are in the workes of mortification, and waies of new obedience; the more fully and feelingly shall wee taste and partake of the pleasures of grace, comforts of godlinesse, and neerer acquaintance with the Lord of heauen.

4. Christians desire to preserve their soules in purity and peace; and therefore are well pleased to haue the cleere Crystal of the Morall law the oftner presented to the eye of their vnderstandings, by the powerfull hand of a conscionable Teacher; that vpon the discouerie and representation, they may labour to haue their spots, pollutions, and spirituall deformities washed away by the sole Soule-sauing blood of Christ, and teares of vnfeined repentance: and so make them appeare both more amiable and louely to the mercifull eye of God, and more peacefull and comfortable to the sight and censure of their owne consciences.

5. Seasonable and serious ponderations vpon the purity and exactnes of Gods commandements put into them by preaching

preaching the Law, and application of the streight line of Gods righteous iudgements, to the irregularities of their crooked liues, are very powerfull meanes to cast Christians with lowliest prostration of heart euen into the dust, and holy detestation of themselues, which is their highest happinesse vpon earth; for it drawes the glorious Maiestie of heauen with a neerer and more contented residence into their humbled soules, and makes them partakers of that thrice precious promise: *Esai. 57. 15. Thus saith he that is high and excellent, he that inhabiteth eternitie, whose name is the Holy One: I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to reuine the spirit of the humble, and to giue life to them that are of a contrite heart.*

6. Gods children are not wont to beare with, or allow themselues in the breach of any commandement: and therefore come vnto the ministrie of the word, with *Cornelius* resolution, readie to listen with reuerence and contentment, and to submit with sinceritie and truth vnto all things commanded them from God by his Messenger. They are willing to haue the whole will and counsell of God reuealed vnto them, whether it appeare in the reuelation of his iust wrath against sinne, whereby they may bee kept in awe and tendernes of conscience, in an holy feare and obedience vnto him: or in the comfortable dispensation of grace and pardon to true Penitents, and the humble-hearted, whereby they possesse their soules in peace and patience, in despite of the vtmost rage both of all earthly & infernal powers and Oppositions. They are as well content to haue their hearts sometimes soundly and searhingly ript vp, and anatomized by the *Sword of the Spirit*; as to haue their consciences refreshed with the blood of the Lambe, oriently streaming thorow the promises of saluation and life. But it is not so with the wicked: their heartlesse affections towards the preaching and practising of the Word, are still mingled with secret exceptions against some points, and sensuall reseruations of some sinfull haunts. There is euer one commande-

Acts 10. 33.

ment or other, which they would not willingly haue expounded, or be vrged with the righteous iudgements thereof. There is some sinne or other against which they would gladly finde no curse in the booke of God, no triall at his Tribunall, no flames in that fierie Lake. They are passingly pleased with discourses of mercies, pardons, and compassions, though they haue no part in them, and still crie out for the Cordials of the Gospell, but they will not possibly endure the Corrasives of the Law first to consume and mortifie their corrupt flesh, or suffer with patience the seueritie of iudgements, and diuine vengeance for sinne to be charged vpon their guiltie consciences. And no marueile, for indeede by a secret conscioufnes they finde themselues liable to all those fearefull horrors. *Herod* was conformable in many things, and well enough content to heare *Iohn Baptist* in other points: but when he laid the edge of the seuenth Commandement to his false and lustfull heart, it cut his very gall, which should haue cured his guiltines. And because that holy man laboured so faithfully with the sword of the Spirit, to cut asunder that cartrope of iniquitie, which as yet kept him fast bound vnder y^e bondage of Hell, he cut off his head. Had *Paul* adrest and applied himselfe to the humour of *Felix* and *Drusilla*, and as they expected, entertained the time, and pleased their eares with a generall plausible discourse, and the pleasing newes of the Passions and rich purchases of Christ, by his late vnualueable bloodshed; they had heard him no doubt with great delight and greedinesse, and been extraordinarily rauisht with the powerfull sweetnes of his sacred eloquence. But when that carnall couple of prophane great Ones perceiued once that that good man went so precisely to work, and with such strange vnexpected resolution strooke presently home into the very heart of their darling pleasures, by opposing purposely & particularly, a pearcing terrifying Sermon of *righteousnes, temperance, and the iudgment to come*, against their couetous, lustfull, and carelesse humours, he was presently silenced and sent to prison.

Thus and for such causes as these, preaching the Law, and
seasonable

Mark. 6. 17.

Acts 24. 26.

seasonable pressing of Gods plagues and iudgments against sinne, is euer welcome to the calme and composed affectiōs of sanctified men, and increaseth in them, estimation, reuerence and loue towards godly Ministers for their resolution, faithfulness, and vnreservednes in that regard: whereas ordinarily it begets in vnregenerate hearts much vnhalloved heate, rage and passionate distempers, which too often breake out into thunder and lightning, stormes and tempests against *Iohn Baptist*, *Micaiah*, and those other Ones of a thousand of that noble and resolute ranke.

Secondly, in the other Case, wherein ordinarily the formall Hypocrites reuerence to reuerend Ministers, is turned into heart-rising; which is vpon the particular discouerie, and restless pursuit of his bosome sinne, by the light of the Word, and terrors of the Law, (as I told you largely before) I say in this Case, conceiue thus of the Christian:

The sinne of his bosome, before he was conuerted, made the greatest breach and deepest gash into his conscience; in the trauell of his new birth, it cost him the most teares, sorest pangs, and heauiest groanes; since, it hath come vpon him, to the great griefe of his heart, with the most powerfull assaults, and cunningest insinuations for reentrie and repossession; and hee well knowes, that vpon relapse into some old, or surprise with some new sinne, it would returne into his remembrance with apparitions of extraordinarie horror and stings of feare; and will, if the Lord in his last sicknesse, for triall, example, or some other secret end scene, and seeming good vnto his holy wisdom, suffer him to possesse the iniquities of his youth, stare his affrighted conscience in the face with most grievly formes and dreadfull representations of wrath: and therefore hee apprehends, and embraceth greedily and with comfort, any matter or meditation from the ministerie of the Word, which may any way helpe to terrifie, mortifie, and keepe vnder such an accursed enemy to his peace, and troubler of his spirituall state. And besides, he hauing by the mercies of God, mortifying grace, and power of Christs blood escaped the vengeance, crusht

Luke 3. 19.
Marke 6. 27.

the head, and broke the heart of it; can heare it pursued and paied home with denunciations of those iust plagues and terrors, which are naturally proper thereunto, patiently, and pleasedly; euen with an holy securitie, and secret humble thankfull exultation: Whereas it is ordinarie with vnregenerate men, to be transported with extraordinarie passion and impatiencie, especially at the particular discouerie and damnation of their Darling delight. *Herod* gaue eare with reasonable moderation to other reprehensions, but when the *Baptist* censured with a sacred seueritie his sweete sinne of lustfull pleasures, hee grew so prodigiously mad, that hee choked his owne soule with the blood of that blessed man.

III. Thirdly, concerning points and perswasions that presse most, and stirre vp principally to an holy precisenes, excellencie of zeale, best improuement of their graces, &c:

Gods children are sweetely and graciously couetous in such cases. The best mē carrie in their harts the highest measure of an holy indignation against themselues, and deepest detestation of their owne corruptions, imperfections, and aberrations from the will of God and way of life: and their sanctified affections are most inflamed with vnwearied desires, and restless aspirations after new increase-ment still, and fresh additions of grace; after a stronger faith, more zeale, greater comfort, sincerer seruices, nearer familiaritie with God, &c. Hence it is, that the holiest Christians complaine most of their vnworthinesse and spirituall insufficiencies; of their dulnesse in prayer, naughtinesse of heart, scantnesse of godly sorrow, vnchearefulnesse at religious exercises, vnprofitablenesse by the Ministry, vnheauenlines of their thoughts, failings in their obedience, and such vexing infirmities euer soonest discovered, and most bewailed by the most illighted, and tenderest consciences: and that also for the most part they neuer meete God in priuate vpon their knees, but their hearts burne within them with vnutterable longings and pantings at the least, for supplies and abilities, to do vnto their deare Redeemer the best & utmost

most seruice they can possibly; that they may looke him in the face with more comfort, when they shall come to his Tribunall. The performances of Gods children by the grace of God are many, their endeauours moe, but their desires endlesse, and neuer satisfied with their measure of obedience. Whereupon it followes, that vpon the opening of any fresh fountaine by a searching Ministerie, of diuiner doctrines, exacter points, and more holy precisenesse for practise of sanctification, and further perfection in Christianitie, their hearts are wont to be comfortably enlarged, and to drinke heartily. They are many times in their retired contemplations much griued, and very angry with themselves, that their mercifull God should be so endlessly and immeasurably kind, and compassionate vnto them, wormes and no men; and yet they so cold, cowardly and heartlesse in thankfull retributions of seruices and obediences to so glorious a Maiestie: and therefore are well enough pleased with the pressing of quickning Scriptures; that therby they may get more spirituall life into their hearts, more heate into their zeale, comfort into their consciences, and by the mercies of God, more massinesse and glory vnto their Crownes of immortalitie. But luke-warme Professors haue not so much as an heartie desire to be more hot in religion; and are often much vexed to heare it plainly prooued vnto their faces and false hearts, that without more forwardnesse and zeale, they shall neuer be saued, or see the face of God.

Reuel. 3. 10.

FINIS.